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THE
MISSIONARY HERALD.

VOL. XC. — JULY, 1894. — NO. VII.

THE statement below covers the receipts of the Board, not only for the month of May, but also for three fourths of the financial year : —

	May, 1893.	May, 1894.
Regular donations	\$25,667.25	\$27,369.14
Donations for special objects, aside from the debt	5,997.48	6,776.79
Legacies	17,609.68	6,316.67
Total	\$49,274.41	\$40,462.60
The contributions of the month for the debt amounted to \$168.77.		
Gain in regular donations, \$1,701.89; gain in special donations, \$779.31; loss in legacies, \$11,293.01; net loss, \$8,811.81.		
	Nine months last year.	Nine months this year.
Regular donations	\$303,802.93	\$294,418.50
Donations for special objects	53,231.74	41,740.05
Legacies	105,200.50	111,280.42
Total	\$462,235.17	\$447,438.97
Not including special contributions amounting to \$34,579.35 for the debt of September 1, 1893, which was \$88,318.73.		
Decrease in regular donations, \$9,384.43; in special donations, \$11,491.69; increase in legacies, \$6,679.92; net loss, nine months to June 1, \$14,796.20.		
Debt of September 1, 1893	\$88,318.73	
Received in nine months to June 1	34,579.35	
Balance of debt of last year	\$53,739.38	

It is cheering to note that there has been during May an increase, though slight, in the regular donations over the corresponding month last year, but the legacies, it will be seen, have fallen off considerably. While there is much to be grateful for and to awaken hope, it is impossible to anticipate the next three months without great solicitude. They are the months during which large numbers of our friends are absent from their homes and from their usual church work. Will they remember, while absent for health or pleasure, the sore needs of their brethren and sisters in China and India and Africa and all around the world, who cannot leave the Master's work? A net loss, thus far, of over \$14,000 in our receipts, unless it can be soon covered, will sadly discourage those who are bearing the burden and heat of the day, who have been hoping and praying that the receipts would warrant appropriations above those already made. Again we lay these needs before the friends of missions. "Ask the Lord and tell his people" was the motto given the English Church Missionary Society by its president at the opening of the year. Let earnest prayer to God be accompanied by enlarged gifts from his children!

SECRETARY DANIELS, at the conclusion of an extended journey for the purpose of visiting several State Associations in the West, including Colorado, was able to attend the Annual Meeting of the Mexico Mission held at Chihuahua, May 31 to June 2. He brings a good report of the work of our missionary brethren in our neighboring republic.

ARE there not many Sunday-schools who will be willing and glad to send to our missions copies of the "Providence Bible Lesson Pictures" which they have used either last year or during any previous year? Repeated requests are coming from the missions in all parts of the world for these Lesson Pictures, and a great favor will be conferred if Sunday-schools, after their own use of them, will send their copies to the rooms of the American Board to be sent abroad. They are just the aids which missionaries and native laborers need in preaching the gospel to those who are beginning to learn its blessed truths.

LETTERS from our West African Mission arrived just as this number of our magazine is ready for press. Good reports come from the several stations. At Sakanjimba, the new station, the king and two of the chief men have given each a boy for the school. The king, the prime minister, and other men of rank attend the services on the Sabbath, and on a recent Sunday 400 persons were counted as present. Doubtless much of the interest awakened arises from curiosity, but it is evident that a most favorable impression has been made upon the people of the district now opened for the preaching of the gospel.

THE church at Montclair, N. J., Rev. Dr. A. H. Bradford, pastor, has recently sent \$500 to complete the payments on the church building at Chihuahua, Mexico. Rev. and Mrs. J. D. Eaton, of Chihuahua, have stood in special relations to the church at Montclair and have been constantly cared for by the mother church, which has now given over \$3,000 toward the cost of the beautiful edifice in Chihuahua. We know not which to congratulate the more, the church in Mexico or the church in New Jersey. The building thus provided is already a centre of power for good in the entire region in the midst of which it is located. We should be glad to suggest similar opportunities at many points in other mission fields, where the moral influence of such a church building as has been erected in Chihuahua would be hardly less for years to come than that of a missionary family.

SOME three years since we gave a bibliographical notice of a volume by Rev. Arthur H. Smith, our missionary in North China, entitled "Chinese Characteristics." The book was originally published in China and had a very limited circulation in this country, but it has been so highly commended by those who have seen it that a call has been made for its republication in the United States. We are glad to say that a revised edition is in course of preparation and will be issued in the early autumn by the Fleming H. Revell Co. It is a racy book, by a keen observer who is specially qualified to speak of what he has seen and heard during more than twenty years in China.

THE Special Correspondent of *The London Times*, in South Africa, in reporting the opening of the new mission of the American Board into Gazaland adds the surprising statement that should the report of this mission party be favorable a large number of American farmers will follow them, and that a great influx of Americans may soon be expected in that region. We doubt not that there are Americans among the gold seekers in the Transvaal and in the Orange Free State, but no Americans will go to Africa as agriculturists. They may go for gold or for souls, but not as farmers.

OUR letters this month from North China are brief, but they indicate a continuance of the deep religious interest which has heretofore been reported. Dr. Goodrich, writing from Tung-cho April 12, says that the revival meetings have continued with unabated interest. The native laborers seem to be filled with new spirit. In referring to what had been accomplished Dr. Sheffield says: "The far-reaching significance of this work is in the deep heart-searching that has gone on with our Christians; they had been taught for years the great truths of Christianity, had apprehended intellectually and had held to them in a loose way, with many easy reserves to give plenty of exercise for their unsanctified desires. Now the divine Teacher has taken these truths and stamped them on their hearts as divine realities." Mr. Stanley, of Tientsin, reports that the native Christians at that station had received a great blessing, the daily union meetings having been continued for two weeks after the Week of Prayer. Altogether the outlook throughout the mission is most encouraging. The *Chronicle* of the London Missionary Society contains reports of meetings at Tientsin which have been full of blessing, in which the Chinese, teachers, students, and others, had been deeply stirred. Rev. Dr. Muirhead, of Shanghai, reports a series of revival meetings at the London Chapel in that city, in which all the missions joined, saying, "The chapel has been literally crammed every night and we hope the blessing prayed for will be richly bestowed." This seems to be a set time to favor China.

DURING the last eighteen months the Greek Protestant chapel at Ordo, on the Black Sea, 100 miles west from Trebizond, has been closed on account of the opposition of the Greek community. The British Ambassador at Constantinople remonstrated against this violation of religious liberty, and the Grand Vizier gave an order in April last that the Protestants should be allowed to use their new chapel. The local authorities delayed action until May 20, when the Protestants met in their place of worship for the first time, but when the service commenced a great mob of Greeks assailed the place, stoning it and attempting to break in the iron shutters. The police were powerless to repress the mob and had great difficulty, though they finally succeeded, in getting the members of the congregation back to their homes alive. What course the Turkish authorities will take to punish this mob remains to be seen.

THE Church Missionary Society of England at its recent anniversary reported that its expenditures for the year had been \$1,329,180, which was \$63,000 more than the receipts. But between the time of preparing the report and the holding of the Annual Meeting special contributions were received, so that instead of the anticipated deficit there will probably be nearly \$20,000 in hand for the new year. It is no wonder that Exeter Hall resounded with the Doxology after such a gratifying announcement.

SAID an aged Marshall Islander, who was bidding good-by to one of our missionaries on board the *Morning Star*, with the thought in his mind that he might never see her again: "Do not think you will ever be forgotten by us. We cannot forget you who have been brought to us by the love of Christ, and who have been our friends; you are our friends and we shall remember you just as though we could see your faces."

SINCE the "Letters from the Missions" in this number were in type, a letter has been received from Rev. A. W. Hubbard, of Sivas, Turkey, reporting the prevalence of cholera in that city and vicinity, where the disease had not made its appearance before for over forty years. The outbreak of the epidemic occurred suddenly about the middle of April, and the people were wholly unprepared for its advent. During the last week of April there were from thirty to forty deaths daily, out of a population of about 43,000. None of the missionaries, except Mrs. Perry, had seen cases of cholera before, but they immediately prepared for service. Even the Normal School boys were instructed in the use of Dr. Cyrus Hamlin's "cholera remedies" and proved very serviceable. Mr. Hubbard reports that it was gratifying to find how many people in the city knew him, and how in the midst of their panic they trusted him implicitly. Though he made no claim to medical knowledge, they committed their cases to him with entire confidence. He was even summoned to prescribe in the Gregorian Orphan Asylum. Mr. Perry, besides his work for Armenians, attended specially to the Turks who applied to him. Mr. Hubbard says that up to the first of May they had lost no member of their congregation or school, and that no one whom he had regularly attended had died. He adds: "No one can now tell how much sooner they might have got well if I had let them alone; but they bless the Lord for us Americans and bless our work."

WHILE we deplore the weakness of some of the native races among the islands of the Pacific, it must not be forgotten that among these tribes some most beautiful and saintly characters have been developed. It will be remembered that Lanien, a Marshall Island preacher, was kept in prison last year for three months at Jaluij because he had persisted in Christian work at Mejuro against the wish of the German Commissioner. He was released when the *Morning Star* was at Jaluij, and when he was asked by Mrs. Pease if he were lonely while in prison, or if it seemed a good time for prayer and reading, he looked down at the Bible which he held in his hand and quickly replied: "Oh, it was a good time to teach me many things." Subsequently he asked Mrs. Pease if there were to be any embargo placed on his preaching the gospel; "because," said he, "that is the one thing I want to do. I cannot live any other way. If they are going to prohibit that, tell them they had better take a rope and hang me at once." Mrs. Garland adds that "the face of the good man was radiant when he was told that he could return to Mejuro."

"THE water will not hurt me, but the rum will." This was the brave answer of one of the native headmen on Kusaie, Micronesia, when the American captain of a trading vessel threatened to throw him overboard because he refused to take the glass of strong drink offered him. What a change it would make in the world if all men who regard themselves as civilized would choose to be overboard at sea rather than corrupted by strong drink!

WHEN the cholera was raging in Madura last winter, meetings for prayer were held by the native Christians in behalf of those who were sick, and more than one native Christian prayed: "Take our people, Lord, if some must go; but spare the missionaries." And this when their own people were dying daily.

THE months of the year are few when some apostle of a new or an old religion does not find a welcome from at least a small community of people in the prominent cities of our country. It does not seem to matter much with these admirers of the new or the strange that their applause is given to men whose views are diametrically opposite one to the other. Like the Chinese they will pass from the temple of one god to that of another, worshiping each with no thought of any absurdity in professing all forms of opposing faiths. The applause that followed the utterances of the leader of the "New Dispensation" had hardly died on American ears before one who poses as a Hindu ascetic comes among us and is greeted with a shower of plaudits, and his criticisms on missions in India are eagerly listened to. Rev. R. A. Hume, of India, has replied in a kindly yet most convincing way to some of these criticisms of Mr. Norendra Nath Dutt, who has assumed in this country the name of Vivekananda, and the reply has been published as a leaflet by the American Board and can be had at its publication rooms. This Hindu, who is not, as has been claimed, a Brahman, appeared before his audiences in gorgeous robes of rich materials and bright colors, and stated that he was nothing but a poor mendicant monk. We should have been glad to have had him tell us why he appeared in that garb. It certainly was not because it was the garb of his order. The regalia of the *swami*, or Indian ascetic, such as he claimed to be, consists of a loin-cloth and a yellow mantle. At some of the great festivals these fakirs appear in procession absolutely naked. The gorgeous robe of this Hindu was simply to catch the American fancy and appeal to the sentimentalism of his hearers. But his speech was about as accurate a representation of orthodox Hinduism as were his robes.

CORRESPONDING to the four *Morning Stars* of our American Board, the London Missionary Society has had four missionary vessels bearing the name of John Williams. The first *John Williams* sailed in 1844 and after twenty years' service she was wrecked. The second *John Williams*, sent out in 1865, was wrecked during the first voyage. The third *John Williams*, launched in 1868, after these years has proved insufficient to the requirements of the work; and now the mission has built a large steamship, which is the fourth *John Williams*, at a cost of about \$85,000. She has the rig of a three-masted schooner, 204 feet long, with a draught of 13 feet. She has been specially constructed for work among the South Sea Islands and is by far the best missionary vessel afloat. Toward her construction the children and young people of Great Britain have contributed nearly \$60,000, leaving about \$25,000 yet to be raised. The vessel is to be commanded by Captain Turpie, who has for thirty-eight years sailed among the islands of the Pacific in missionary vessels.

THE Patagonia Mission Society was founded in 1844, but its name has since been changed to the South American Mission Society. The story of Captain Allen Gardiner's faithful work and sad death has been read the world over, and has made a profound impression. It is proposed to celebrate the jubilee of this Society on July 4 of this year, and an effort is to be made to raise a permanent fund for the support of the Society, and also to enlarge the work by a new mission to the Indians of Chili.

WE learn from Constantinople that on the twenty-second of May the President of the Armenian Council at the Patriarchate, Simon Bey, was assassinated by Armenian anarchists in Galata. This official's policy had been to insist with Turkish officials that no Gregorian Armenians are revolutionists, and that all who were guilty of sedition were Protestants in disguise, and under the lead of the missionaries. It is believed that this man, who had constant access to the Sultan, is responsible for much of the suspicion that has existed at the palace against the missionaries.

THE Persian Government have given notice to the Christian missionaries in that country that the privilege of remaining in Persia must be on the condition that they will not attempt to evangelize the Mohammedans. It is well known that the efforts of these missionaries have been hitherto, almost of necessity, confined to the non-Moslem population. Though there have been conversions to Christ from among the Mohammedans, yet the social persecution that has invariably followed has been sufficient to prevent many of them from leaving their old faith. It is a new step for the government officials to forbid any efforts to evangelize them. In view of this prohibition the proper selection of Scripture is the Second Psalm.

THE King of Butaritari is a zealous Christian, as is shown by the fact, to which we referred last month, that he refused to allow any of his subjects to go to San Francisco to give exhibitions of the manners and customs of heathenism. He was probably more zealous than wise in a recent enactment imposing a fine of five dollars for every absence from church on the Sabbath. The end he sought could probably be secured in a better way than this. The new British Commissioner repealed this law, but has made education compulsory.

DR. FARNSWORTH, of Cesarea, Turkey, the region in which, according to the newspapers, many riots have recently occurred, writes that a man who has been ringleader in the political troubles in villages between Cesarea and Yozgat has been arrested, condemned to death by court-martial, and promptly executed. Other arrests have been made for complicity in revolutionary proceedings. But Dr. Farnsworth says that there has been no serious trouble and that they are living in peace.

THE JOY OF GIVING.—Some of the letters included in the home correspondence of the Board are delightful reading, full of gladness at the privilege of bestowing gifts in the name of the Lord for his great harvest field. The following is from a man in quite moderate circumstances, by no means wealthy, who lives with great economy, so that he may spare all he possibly can for benevolence. He has had large experience in this direction for several years, and sends the following greeting accompanied by a check for \$500. "I am astonished every time I make remittances to your Board that I have so much put into my hands to hand over for the blessed work. Would to heaven that it were a hundred times as much! But I would be, and am, thankful that the sum is as large as it is, and that I am graciously permitted to be the recipient and bearer of it to the field." What a happy man this is, enjoying the honor of being so fully identified with this great missionary work for the Master's sake another year! May many know the same blessedness!

MOZOOMDAR ON MISSIONS IN INDIA.

PROTAP CHUNDER MOZOOMDAR, the successor of Keshub Chunder Sen, and the present head of one branch of the Brahma Somaj, has contributed to *The Outlook* an article on "Christian Missionary Work in India" which is, on the whole, kindly in tone while freely criticizing many of the methods employed. We notice first of all that Mr. Mozoomdar gives emphatic testimony as to the value of Christian missions in India. "That the work is good I have never doubted; I have always said we cannot get along without the missionaries." Special reference is made to the incessant labors of the missionaries in philanthropic and educational lines and for the elevation of woman from her low condition. Due credit is given to the service rendered by the introduction of the printing-press. Speaking of the Serampore missionaries Mr. Mozoomdar says:—

"Theirs was the first type-foundry, theirs the first Bengalee newspaper, theirs the first dictionary in English and Bengalee, and from them flowed a steady stream of evangelical literature which wellnigh flooded the Hindu society of the time. That literary activity has now infected the whole country, and no Indian province does so much publishing work as Bengal. The credit of originating such literary vitality is due, above all, to the fathers and representatives of the Baptist Mission."

We have no doubt that Mr. Mozoomdar is right in saying that "India is daily receiving Christ in larger measure," and we heartily wish we could believe as fully as he seems to that "the whole atmosphere is so saturated with Christian influences, literary, historical, political, and personal, that the underlying spirit infects the whole land."

How much this is due to the missionary endeavor Mr. Mozoomdar declines to say. We wish he had suggested to what other influences such a profound and widespread movement as he describes could be due.

We have little doubt that our brethren in India would freely admit that there is some ground for most, if not all, of the criticisms which Mr. Mozoomdar makes upon their work.

If there are men in the world who claim that their work is perfect or that they have attained unto the ideals they themselves have set up, the missionaries are not of that number. Conscious of their honesty of purpose and of their sincere desire to commend the gospel of Christ to the diverse races of India, they are painfully aware of defects in methods and in execution. Every Conference of Missionaries that has been held bears testimony to their deep desire to improve upon their methods and to remedy defects. Mr. Mozoomdar dwells specially upon the need of better translations of the Bible into the vernaculars of India. The missionaries recognize fully this need, while they perceive, as their critic evidently does not, the difficulties of the task. Those who know the history of biblical translation, from the days of Jerome and the Latin Vulgate down to the present time, especially those that consider the protracted labors of eminent English scholars during three centuries in the translation and revision of the Scriptures in their own language, will not criticize sharply the men whc

have gone to India, learning a language not akin to their mother tongue, for the learning of which they are compelled to make their own apparatus, and then, in the midst of their many labors, have done their best to give the Bible to the common people in a form in which it will be understood. Revision and perhaps, in the case of some of the vernaculars, entirely new translations are needed, and committees are now engaged in this work in the hope of meeting what missionaries, as well as Mr. Mozoomdar, regard as a great need. But this cannot be done in a day: perhaps not in a decade. Let us be patient and not demand too much at once.

As to the need of a closer and more sympathetic touch between the foreigner and the native in India, Mr. Mozoomdar makes suggestions which are worthy of careful thought. Our brethren in India will also, we are sure, receive kindly his admonition against seeking to denationalize the people to whom they preach the gospel. In both of these matters there is need of constant watchfulness and effort.

We regret to notice his disparagement of Christian doctrine, as if the *teaching* of Christ was something altogether apart from His spirit. There is undoubtedly a narrow and dogmatic temper which insists on set forms and phrases, but the opposite extreme which looks upon Christian doctrine as "the sawdust of theology" is fraught with peril. To put doctrine and spirit in antagonism is like scorning the stiffness of the oak's trunk while praising the beauty of its boughs. Both strength and grace are wanted. Cut away the trunk and the boughs will soon wither. In the human body we wish for graceful outlines and a fair complexion, with no protruding bones; but what would become of the grace and the fair color and the power to move were you altogether to take away the bones? Christian truth is the basis of the Christian life. The spirit of Christ will not long prevail where his doctrine is not received.

AFTER MANY DAYS.

BY REV. JAMES L. BARTON, PRESIDENT OF EUPHRATES COLLEGE.

IN the plain about fourteen miles from Harpoot and nearly as far from the Euphrates River there is a village which has about eighty Armenian houses and a few Turkish families. This village is one of a group of many such collections of dwellings scattered over the Harpoot plain.

From fifteen to twenty years ago, when the missionaries who are located at Harpoot were sending out native teachers and preachers to the various places, one of the students of the Harpoot school was sent to this village. For two or three winters young men were located there and taught the few boys who could be collected, at the same time expounding the gospel to them as best they could. Things went hard. The parents were not interested at all, and even persecuted the teachers and made the work hard for them. Neither did any of the scholars seem to promise anything for the future. On the whole, it appeared to be a losing cause and the work there was abandoned, especially since many other villages were eager to get teachers and there were not men enough for all the places.

During the years I was in Harpoot I have ridden through this village and past it scores of times and never once have I stopped to speak to an inhabitant of the place, nor has the question ever come up as to the desirability of starting again the work there. Everyone seemed to take it for granted that there was no immediate hope for the evangelization of this village, since there were no funds for opening new work and no call in the village for any effort in this direction.

Five years ago the attention of the Armenians of that part of the country was turned to America and many young men came over here to make their fortunes.



A PEASANT FAMILY IN A VILLAGE NEAR HARPOOT.

Among the number were some sixteen young men from this "deserted village." They found work of one kind and another so that their earnings were a little more than enough to supply their daily needs. It seems that a few of these men were among the small, unruly, unpromising boys who studied under the Christian teacher from the college who taught school in their village fifteen years or so ago.

It appears that the instruction given to those heedless boys took a deeper hold upon them than was known at the time. Ideas as to the value of the gospel and the truth it contains found a deeper lodgment in the hearts of some of those ragged, dirty, indifferent urchins than anyone had imagined.

As soon as they began to earn a living in this country they began to plan and devise for the work of the Lord in their own town and among their own kindred. A society was organized here in Boston, with sixteen members, for the purpose of raising funds to build a church and schoolhouse in their village. They have

faithfully paid their annual dues and only a few days ago the leader in this movement, one of the old pupils in the abandoned school, came into my room in Boston and declared that they have now \$800 ready money for this purpose and besides about \$300 for a fund to be invested for the support of a teacher and preacher at their home. The \$800 will be quite sufficient to put up excellent buildings for the purpose named, and the income of the permanent fund, which by the way is being rapidly enlarged, will ensure a good school and regular pastoral care for the village without outside aid.

The enthusiasm of these young men was deeply interesting. The leader expressed his fixed determination to return to Harpoot and enter school in order to fit himself to preach to his fellow-townsmen. This is a fair illustration of the manner seed sown in weakness and often in despair produces abundant fruit after many days. Not one of these young men has ever been connected with any church or congregation, apart from the little gatherings in one corner of a stable, long years ago, where an inexperienced student attempted to turn the attention of a few ragged, uninteresting boys to higher and better things. All efforts at that time seemed to have been total failures. But now we see that it was not so, and probably the evangelization of that village will immediately result from the apparently fruitless efforts of a Christian college student during those few winter months.

THE MEDICAL MISSIONARY WORK OF THE AMERICAN BOARD IN JAPAN.

BY JOHN C. BERRY, M.D., KYOTO.

TWENTY-FIVE years ago the American Board began work in Japan, and, with a breadth of view and liberality of action characteristic of the Society, planned for it on lines that should meet the needs of the entire man — physical, intellectual, and moral. To-day that work has grown to embrace more than a fourth of all the Protestant Christian activities operating in the nation. Medical work was honored with a prominent place in those early arrangements, and to the present time has had the confidence and support of the Board, of the mission, and of the Japanese people.

At the mouth of the great Yodo Plain and at the head of the beautiful bay bearing its name, lies the city of Osaka. It has been called the Venice of Japan and is the great commercial and manufacturing centre for the central and southern provinces of the empire. Here Dr. Arthur H. Adams began his work in 1874, and, uniting as he did in a rare degree a spirit of Christian kindness and courtesy to a mind of scientific accuracy, early won the love and confidence of the people and the respect of Japanese physicians. By the latter he was elected a member of their medical society, and during his brief life did much to lay the foundations of that great work — religious, humanitarian, and educational — which to-day we are permitted to witness in that city of 500,000 souls. His dispensary was a gem of neatness and order; his work for the Master earnest and untiring. In both we witness the character of the man.

At his death, in 1879, Dr. Wallace Taylor took up his work and, in coöperation with Japanese friends, developed it and carried it forward on larger lines. For fifteen years, save during the time of one brief vacation, he has labored assiduously for the relief of the thousands of sufferers who have sought his aid. To this work he has brought great capacity for sustained labor and a love for scientific accuracy in investigation, and to-day enjoys a wide reputation as an able physician and surgeon. At the Christian Hospital and Naniwa dispensary at Osaka, and at the dispensary at Kōbe, he conducts seven medical and two surgical clinics a week, with results indicated by the following statistics taken from his annual report:—

Total number of patients seen	3,375
Total number of consultations	21,224
Total number of visits to patients' houses	2,645
Total number of surgical operations	424

It is impossible to measure the relief to human suffering which such a work has afforded, both in Christian and in non-Christian homes, the encouragement to the Christians which its reputation has given, or the influence it has had, directly and indirectly, in advancing the wide interests of Christian truth in the metropolis.

Far to the north, on the west coast of the empire, lies Niigata, one of the largest, most populous and wealthy provinces of Japan. Its conservatism is noted, and its loyalty to Buddhism and hatred of Christianity pronounced. Here Dr. Doremus Scudder, possessing in a rare degree the necessary qualifications of a medical missionary, took up in 1885 the religious and medical work of Dr. Palm. His labors were cut short by the failing health of his sister, but during the few years of his work he won for himself, his mission, and his Lord the love and loyalty of many.

In the spring of 1872 it was the writer's privilege to begin the medical work of the American Board in Japan; and so highly was European medical science appreciated by the people that within a few years he was the physician, surgeon, and medical instructor at the Prefectural Hospital, and, coöperating with Japanese physicians, had opened dispensaries in six outlying stations. Monthly visits were made to these latter, and to examine from 500 to 900 patients was the usual work of a dispensary tour, not to mention the work at the central station. Six years later, when the growing work of the mission required a new station at Okayama, he was sent thither, and this relation with the Prefectural Hospital and outlying villages and their physicians was there repeated, and it was one of the satisfactory features of that work that so intimately was it linked with religious effort that Christian companies and churches grew out of the dispensaries—six of the early deacons in the churches of these fields being these same hospital and dispensary physicians.

Seven years later medical science had so advanced in Japan and the value of skilled nursing and of hygiene had become so appreciated that it was deemed advisable to establish a Nurses' Training School and Hospital at Kyōto. Heretofore no such institution had existed in the country, and two years later, when it was completed and formally opened (November 15, 1887), over 3,000 people,

including prominent government officials, physicians, and others, visited the buildings, following which as many as could have accommodation in the large Doshisha University Chapel took part in the dedicatory service. At this meeting the governor presented and read a congratulatory letter expressive of his satisfaction at the completion of such an enterprise and his confident belief that its noble work would confer great blessings upon his people.

The institution, however, was not established as a nurses' school alone. It was clearly seen by its promoters that such a work, where the pupils would be daily taught God's Word, developed in Christian character, and, in hospital wards, district nursing, and private work, trained to give practical illustrations of Christian love, could be made a potent agency for good on the mission field.

After eight years of trial missionary workers recognize in it an auxiliary of exceptional value, and place the well-trained Christian nurse among the especially efficient agencies in Christian work. The hospital has its in-patient and out-patient departments, a sanatorium for the care and treatment of sick missionaries; sustains, in coöperation with the mission, a dispensary in the city, and, as far as practicable, carries on medical missionary service in needy out-stations. The following is a letter from an evangelist in one of these out-stations:—

For six years Christian work has been conducted here, but without satisfactory results. This led me to think that *Shinsatsu Dendo* (Clinical Preaching) would be helpful, and so I sent to you for help. The methods pursued have been kindness and thoroughness in the treatment of the sick; gratuitous distribution of medicines to the very poor; careful consideration of the interests of physicians; preaching and individual Christian work. Tangible results have been realized. Some who have long resisted our preaching have now accepted the truth and identified themselves with us; a physician has expressed his desire to learn the truth and has opened his house for Bible study; and one of the larger drugstores, impressed by the charity work of the hospital and desiring a share in this work for our poor, sent medicines for distribution. It is now easier to do Christian work than formerly. We think the advantages gained will remain. We are all encouraged.

With needed reformatory measures having a medical bearing, too, we have ever kept in active touch and sympathy: The Legislative Control of Leprosy; Health in Prisons, and Prison Discipline Reform; Healthful Construction of Buildings; Personal Hygiene and Public Health in Times of Epidemic Disease; The Futility of Legislation for the Control of Diseases incident to Social Vice; etc., have, from time to time, by lecture, by pamphlet, and in the press, received careful attention: while to public distress from flood, fire, and earthquake quick response has ever been given. Referring to this latter form of work a quotation may be made from the sixth annual report of the Kyōto work under the head of the

WORK OF THE RELIEF CORPS FOR EARTHQUAKE SUFFERERS.

We were cordially received by government officials and entered upon service at once. A large room in a schoolhouse, one of the very few buildings remaining in the city that could safely be occupied, was assigned us for service. School desks, placed together and covered with mats, served as operating tables; the large yard in front as a waiting-room, while straw-mat pavilions made admirable hospital wards. Here

the corps, numbering twelve members, worked nobly and harmoniously, in coöperation with three other surgical clinics. The brief service was heavy and the injuries treated were of exceptional severity. Fractures, dislocations, and flesh wounds predominated. These latter were especially severe about the head, face, and back, and having, in most cases received no attention, were in a filthy and dangerous condition. The patient submission of the injured, their courage in suffering, and their confidence in and appreciation of the service rendered, contributed much toward sustaining the members of the different corps in the difficult performance of their work. Especially touching was the gratitude of a woman eighty-one years old. She had sustained a severe injury of the shoulder and, in spite of the attention of four physicians, had suffered unrelieved for five days. She was easily helped, and when, two days later, she came to have the bandages renewed, so profound was her gratitude that, standing aside where she could see us at work, she bowed her head and lifted her hands in profound worship. My feelings may be imagined as I hastened to her side, took her little, wrinkled hands in mine, and told her that I was but a man sent with others by our common Father to give her and her people aid — a Father who had loved her and kept her all these eighty-one years, and even through the dangers of the earthquake. Let her and her people praise God!

Earth vibrations continued during the time of the service, as many as sixty-six being recorded in one day, but they did not interrupt the work of our corps, though at night they sometimes sent us hastily into the yard. It was a somewhat novel experience to conduct surgical work when, in the midst of an operation, patient, surgeon, and nurse would find themselves shaken and separated from each other by the strong earth vibrations, while among the less injured there would be a general stampede for the door.

The following letter from President Kozaki, of the Doshisha, may appropriately close the reference to this special work: —

I desire to express my high appreciation of the work of the Doshisha Hospital Relief Corps at the time of the great catastrophe of last October. Dr. Berry and his party acted most promptly, being almost first on the ground, and carrying a full equipment for the work to be done. This latter, which I need not say was most thorough and satisfactory, was highly appreciated by the sufferers and all their friends. The people were so grateful that the name of the Doshisha was on almost every lip of the townspeople.

Since then both the governor and head officer of the district have sent to me letters of thanks, giving most flattering praise and commendation of the work then accomplished.

May the name of our Lord, who beareth our infirmities, be now praised more and more!

H. KŌZAKI, *President of the Doshisha.*

April, 1892.

With this work at Kyōto the names of the Woman's Board and of Rev. Dr. Neesima and the Hon. Y. Nakamura should be associated as promoters; of Drs. Sarah C. Buckley, J. Kawamoto, S. Hori, Y. Takenouchi, H. Kondo, and R. Saiki as physicians; of Misses L. A. J. Richards, Ida V. Smith, and Helen E. Fraser as nurses' superintendents; of Miss Talcott as missionary; Mr. Shikata as hospital evangelist, Dr. Kodawa as teacher, and Dr. Ikuno as steward.

TWENTY-SIX YEARS IN TURKEY.

BY REV. LYMAN BARTLETT, OF SMYRNA.

IN reviewing a period of more than a quarter of a century of missionary life in Turkey, we would begin with a song of praise to God for what he hath wrought, for only through direct divine agency could the results we are permitted to record have been realized. It will be well to remember at the outset that we are not called upon to estimate and record the progress of Evangelical Reform from the beginning, for then we must go back to a much earlier period in the history of Turkey.

At the time when our review begins there had been much fruitful preaching of the Word for a period of some forty years, and in many sections with most encouraging results. Many devoted men and women, both foreign and native, had labored and prayed and suffered and died, leaving behind them most important fruits to the glory of God.

In many places the difficulties and hindrances which always attend pioneer work had been largely overcome; the Bible had long been translated into the modern languages of the country, and from the presses at Smyrna and Constantinople had been issued a large number of religious books and tracts, besides many schoolbooks. The Word of God thus furnished in the language of the people had been widely circulated, many churches had been organized, and numerous schools of various grades established. So pronounced had been the progress of the truth that in many places severe and long-continued persecution was resorted to as the most efficient means of crushing the new heresy. It was not at first the plan of the missionaries to establish separate churches or congregations, nor was it the desire of the native brethren who accepted a pure gospel, untrammelled by the rites of their ancestors, to separate themselves from the mother church. On the contrary, they hoped to be allowed to remain within the pale of the church, seeking by quiet and kind endeavor to secure the enlightenment of their own countrymen. But this could not be; for they were driven from the church because they could not conform to its rites and ceremonies, and hence they were obliged, in self-defence, to establish separate churches and congregations; and as their children also were excluded from the schools of the community, there was no other way but to open and provide schools for themselves. It was thus that the spirit of intolerance unintentionally aided in the spread of the truth. But to our review.

A few statistics will indicate to some extent the progress of reformatory work in Asia Minor and Bulgaria since 1867, the period under review. The number of places where the gospel is regularly preached in the language of the people has increased from 155 to 348; organized Evangelical Churches, from 59 to 124; the membership of such churches, from 2,484 to 12,674; average Sabbath congregations, from 10,439 to 33,749; Sunday-school pupils, from 6,656 to 25,752; enrolled Protestants, from 15,000 to 48,736; common schools, from 165 to 400; pupils in the same, from 5,511 to 16,563; and including those in high schools, colleges, and theological seminaries, there are now under evangelical instruction about 20,000 pupils. But statistics can never show the full

progress in any direction. It has been remarked that there is more Protestantism outside than within the Protestant ranks. In the matter of education, as here indicated, the progress of evangelical principles is especially apparent, for the Word of God not only leads to a higher moral standard but it quickens the intellect as well and awakens a desire for mental improvement.

The true progress of any people may be pretty accurately measured by noticing the change in the social position of its women, and in Turkey this change is most marked. More than twenty years ago when we organized a girls' boarding school in Talas, near Cesarea, it was with much difficulty that we were able to secure six girls, paying all their expenses for board, clothing, and books; now that same school has from sixty to seventy boarding pupils, in good part paying their own expenses. Many schools in all parts of Turkey have had a similar history. This progress is by no means confined to the Protestant communities; it is seen also among non-Protestants, both Greek and Armenian, whose schools of various grades and for both sexes are found in all the larger towns and cities. Among the Mohammedans also many girls' schools have been established, even a normal school for Turkish girls having been opened at the capital under government patronage. Within the period now under review, such institutions as Robert College and the American College for Girls at Constantinople, Anatolia College at Marsovan, Euphrates College at Harpoot, Central Turkey College at Aintab, the College for Girls at Marash, and the Theological Seminary at the same place, and a Collegiate and Theological Institute at Samokov, in Bulgaria, have all come into existence, besides a large number of high schools, with a general advance of common schools through the length and breadth of the land.

But not only in the matter of education is this marked progress visible. A very noticeable change is apparent also in the Oriental churches, more especially in the Armenian churches. That a very large number in the church are intellectually convinced of the truth is seen in the fact that many of the rites peculiar to the church but not taught in the Word of God, are so extensively ignored that in many of the churches the consecrated pictures have been removed or are held in little esteem; that in many churches the Bible is read in the language of the people, and that much more attention is given to the systematic study of the Word.

A marked instance of this is seen in Cesarea, where for about twenty years a congregation of enlightened Armenians have maintained separate worship, with weekly preaching of the Word, entirely ignoring the distinctive rites of the old Gregorian Church, taking the Word of God as the only true exponent of Christian faith and practice. At their worship five or six hundred persons are often present, and their example has been followed in many other places. There seems to be everywhere a general recognition and acknowledgment of the errors of the church, and, though it is not universal, there is a widespread desire for reform, accompanied also with an *expectation* that this reformatory element will at no very distant day gather strength sufficient to assert itself for positive and open reform. We do not anticipate that either of the Oriental churches will as a body accept the name of Protestant, and perhaps this is not desirable. Protestantism is not always Christianity; but we do hope for such a

reform as will demand that the Bible and not the traditions of the Fathers be taken as the acknowledged rule of faith and practice ; that the clergy be educated so as to instruct the people in the truths of the divine Word ; that the Sabbath be better observed and that men shall be allowed to study the Bible and to teach it to others, and that within the pale of the church, without losing their social standing.

There are also material improvements which should not pass unnoticed, for in the last quarter of a century some marked changes are visible. Twenty-five years ago there was hardly a well-built road in all the interior of Asia Minor, nor were there any four-wheeled vehicles in use, except two or three which were brought in and used by missionaries ; now good macadamized roads have been built from almost every important seaport to the larger towns and cities in the interior and between the most important centres of trade. Some of these roads are hundreds of miles in extent, while thousands of vehicles of different styles and degrees of comfort are constantly running, furnishing ready transit for both freight and passengers between the seaports and the interior and between the railroad lines and the surrounding country. Within the same period its progressive railroad construction is worthy of notice. The extension of both the Ottoman and the Cassaba railways, the building of the Constantinople and Angora road, of the Mersine and Adana road, and of the railway lines in European Turkey, making an addition of probably not less than 600 miles, is no slight advance in a country where concessions for internal improvements are secured with so much difficulty and so many discouraging delays.

The postal service also is greatly improved. Twenty-five years ago only the larger towns in the interior and those connected with long through postal routes were thus favored, and the expense of postage was such that poor people could seldom afford to write letters. When spending the winter in Marash in 1873-74 the postage on letters to my family in Talas, near Cesarea, was six piastres, or about twenty-five cents each ; now every large town throughout the length and breadth of the land and many villages are supplied with at least a weekly post, at the slight expense of only one piastre, or less than five cents per letter. Twenty-five years ago telegraphic communication with the interior was very limited. At the date of our arrival at Cesarea, a city of perhaps 40,000 inhabitants, our nearest telegraph station was Sivas, about 100 miles distant, but now the wires have been stretched across the land from north to south and from east to west, and communication between the most distant places is easy. With all this facility in the modes of transport and ease of communication by post and telegraph, the dangers to the traveler in the interior have greatly decreased and highway robberies are of comparatively rare occurrence.

But time will fail us to speak of all the indications of progress within the period under consideration. Suffice it to say that all these reforms, intellectual, moral, and social, are either directly or indirectly the result of the dissemination of the Word of God in the language of the people ; “ for the entrance of his Word giveth light.” There are also hindrances great and discouragements many, but upon these we need not dwell, for the Lord reigneth and his promises cannot fail.

With our faith strengthened by the past, let us anticipate the rapid coming of the Kingdom, and rejoice that we are permitted to witness its glorious progress and to share in its toils and its rewards.

HOW FAR IS HINDUISM SPIRITUAL?

BY REV. ROBERT A. HUME, OF INDIA.

IT is to be expected that for some time in magazines and papers the very best that can be said of Hinduism will be said, and in consequence people who do not know India and the everyday life and religion of the Hindus will suppose that those glowing accounts describe a considerable part of Hinduism as it is. In missionary magazines it is desirable to tell the whole story, to describe the best and the worst and the ordinary side of Hinduism. A Hindu who has recently been making addresses in this country has claimed that Hinduism is a most spiritual religion. The main basis for any such claim is the teaching of Vedantism, the most influential philosophical system of India, that in the universe there is but *one* — call it essence or thing — and that all that appears to be is not existing, hence that all is illusion. But the realities of life make even the Hindus who profess this philosophy act as if it were not true. And the real hold of Hinduism on the people is indicated and illustrated, as in every religion, first, by its effects on those who are supposed to know most and to practise most of that religion, and, secondly, by its effects on the masses.

Among the priests and other religious leaders of Hinduism the most holy are called Sâdhus, that is, saints. Perhaps the most marked influence of Hinduism on the masses is exhibited in the numerous and often enormous pilgrimages to holy places. Let us judge from these two characteristic and best tests how far Hinduism can be called a *spiritual* religion.

Holy places in India are almost always places where water can be found in some quantity, such as rivers, lakes, and tanks. The most sacred stream in India is the Ganges. The holiest spots in that stream are in the main the points where other rivers join the Ganges. The most celebrated of these is where the Ganges and Jumna unite at Allahabad (which is the Hindustani name for City of God). The Hindus claim that at this spot a third invisible river, the Sarasvati, joins the Ganges and Jumna, hence making the spot most holy. Therefore every January a great pilgrimage takes place here, and once in twelve years the pilgrimage is especially important. This great occasion, called the Kumbha Mela, occurred this year. In the *Chronicle*, the missionary publication of the London Missionary Society, for May, 1894, there is a description by an eyewitness of this pilgrimage, with photographs of some of its parts. From it we make some quotations, showing, first, the influence of Hinduism on the Sâdhus, that is, saints of that religion, and, secondly, on the masses. The writer says:—

The wide reach of sand, stretching out to the point where the Ganges and Jumna meet, presented a busy scene. . . . In the middle of the river a large sandbank had formed, and on this island the Sâdhus had been located. How many of these begging devotees had assembled I cannot say; one of them told me forty or fifty thousand, but I can hardly think there was that number. . . . They were not a prepossessing lot of men. Their bodies were not worn by their austerities nor their faces intellectualized by study and meditation. Charity would not be outraged by the statement that many of them lead a lazy, worthless, loose life, doing little good for themselves, nothing for the people, but partaking liberally of their food and hard-earned money. Some few

laid claim to special sanctity by torturing themselves. . . . Another man we saw had his left arm held straight up. He must have held it in that position for years, for it was evidently quite stiff, and the fingernails had grown to the length of two or three inches. He seemed to spend much of his time standing on one leg and repeating the sacred name. . . . There were some women Sâdhus; their appearance impressed one less favorably even than that of the men.

Monday was the *great* day, the special feature being the processions of Sâdhus to bathe. Never shall I forget the sight. . . . It was estimated that a million of people were present. How can we speak of the disgusting procession? At the head of the procession about six elephants, then a brass band, then marching two by two and hand in hand, great numbers of these Sâdhus *perfectly naked*, their bodies and faces smeared with ashes, their voices raised in discordant shouts — they looked more like demons than men; after them were some palanquins, next more Sâdhus, who had more or less clothing on, and in the rear the female fakirs.

Such was the manifestation of Hinduism in its most sacred place in January, 1894. For ninety-nine out of a hundred Hindus, it is not that they have so spiritual a religion that they do not need Christ's help, but that they are so unspiritual that it is hard to lead them to feel the need of him and to take his help.

There is one sect of Hindus called the Vâmâcharis, or left-handed worshipers, whose chief peculiarity is the claim that sin, or rather imperfection, is due to shame; hence if shame can be crushed out, the cause of imperfection will be removed; hence they follow some most immodest and immoral practices. While Hindus use the words "holy" and "Spirit," yet the *ideas* which those words express to the Hindu are very diverse from those which they express to the Christian.

Letters from the Missions.

East Central African Mission.

FROM THE NEW STATION.

THE only letter received within the month from Mount Selinda is from Miss Jones, who writes under date of March 8, reporting the good health and prosperity of all at the new station. She speaks of the great improvement in her own health, and that of Selina, the native Christian young woman who was with her for more than a year at Inhambane, facts which show the wisdom of their removal from that place. While at Inhambane, Miss Jones used only the Sheitswa language, which language is not used at Mount Selinda, although the knowledge of it is a great help to her. The Zulu tongue is well understood. Miss Jones writes: —

"I have been trying to start schools among the people, as they did not seem

quite ready to send their children here to the station school; but they are not ready for that yet. I go with Selina, the young woman who is with me as my helper, and we read, talk, and sing with both the old people and children. Then I show them pictures, and often give each one a little card with a printed letter upon it. Sometimes they will keep the card and learn the name, while at other times they will throw it down as though it was poisoned. But I think they will overcome this superstitious fear after a while, for they are always ready to listen to the gospel when it is preached and they learn verses of Scripture and will sing the Zulu tunes. They will often sit and ask questions concerning the gospel message, and all of them say that they believe, or want to believe as soon as they know more about it.

"Last Sunday morning five of the

young men and boys living on the station arose in the meeting and declared that they loved the Lord and wanted to follow him.

“On Monday a thanksgiving meeting was held to praise the Lord for the manifest presence of his Holy Spirit among us. We feel that a large number of Christians in this land and in the homeland are praying for us and for the work here. If we are faithful, we need not wait for years to see souls coming to Christ. I enjoy my work among the women very much, although I can speak only a few words without the aid of my interpreter.

“I have a class on Sundays, composed the schoolboys and those who work for the different families. I gather them in and teach them while the other missionaries go to the kraals for service. Some of my boys understand Sheitswa well, so they interpret for me.

“I have a very comfortable hut. The different gentlemen have tried to make it look as well as the others. I built a kitchen and I am getting on well. We are all working together nicely.”

Zulu Mission.

THE UMZUMBE HOME.

MISS BIGELOW, writing from Umzumbe March 27, says:—

“We have fifty-six girls this term, and I have a class of seventeen who are just learning to read and write and I also have them in Bible class. They are very earnest and interesting. I have four classes this term and the housework. I do not have any sewing classes this term, but I have made several dresses on the machine for those who are quite destitute and cannot wait for clothing to be made in class.

“During the Week of Prayer there was a great awakening in the church. Never before have I seen the people so softened. It seemed that God’s Spirit was certainly present with power. Many hardened in sin made confession, others asked for prayers, and many confessed Christ. The

names of these were taken, and a short time ago, one Sunday afternoon, an experience or consecration meeting was held, the roll was called, and only *one* was absent of those who had risen during the Week of Prayer. Nearly every one of our girls rose to confess Christ or to ask prayers or to say a word for Jesus that day. It was like a Young People’s Society of Christian Endeavor consecration meeting, and was most inspiring. It was led by the native pastor.”

AFTER MANY DAYS.

Mr. Wilcox, of Mapumulo, reports an incident connected with a kraal which he visited when he first went to Mapumulo, twelve years since, at which time he had a very cold reception. The people did not want the gospel and Mr. Wilcox was quite hopeless about them. But when he returned to Mapumulo some four years since he found that a school had been carried on for some time at that kraal, and one young man was already a member of the church. Mr. Wilcox writes:—

“Soon after another young man from the same kraal joined, and there are other candidates. Moreover, the head of the kraal sent for me to come and see him in regard to his making a profession of religion. I saw him, and though I was not satisfied with his views as to polygamy and the selling of daughters for wives, yet I felt that his was far from a hopeless case. To-day his sons came to announce that he had died, and to get a coffin for him. The coffin was obtained, and I went over to perform the funeral service.

“As I came into the kraal I noticed the marks of fresh earth in the cattleyard, and I said, ‘You have already buried him?’ ‘No,’ they said; ‘we did dig a grave in the cattleyard according to the old custom, for our people used to say if we buried the head of the kraal outside of the cattleyard, the spirits would not protect him. But when the (Christian) young men who had gone to get the coffin came home they said we should not follow that old custom of the heathen for their father, as they wanted to have him

buried like a Christian, so we filled up that hole and dug another grave outside.'

"As the huts are small and close I thought I would not go into where the dead lay, so I told the people to put the corpse into the coffin and bring it outside. But they could not do that without prayer. Before they touched the body one of the Christian young men offered up an earnest prayer, not he said for the dead but for those who remained, that they might all repent and believe, as their father had exhorted them to do before he died. I was told that the old man had died trusting in the Saviour. He acknowledged that he had been a great sinner, but he believed that Christ had forgiven him, and he exhorted all his children to repent and believe in Jesus."

European Turkey Mission.

A NOTABLE CONVERT.

MR. EDWARD B. HASKELL, of Monastir, reports the conversion of a young man from a neighboring town, about six hours from Monastir, in which there had lived a poor though unlearned member of the Monastir church. This place had been visited by missionaries or native laborers a few times without visible results, but for nearly two years no one had gone there. In March last an invitation came to Mr. Haskell to visit the place. A young man of one of the best families, and wealthy, appeared at the service on Sunday morning, and in the afternoon came with a few others for personal conversation. It seems that he had been officially connected with the work of building a new church edifice which the Bulgarians were erecting in the place, and he had seen so much of crookedness in the management of the business, both by priests and people, that he resigned his position on distinctly conscientious grounds. He had been led to study the New Testament and therefore came as an earnest inquirer. Very soon he announced his decision to embrace the gospel whatever persecution or revilings it might cost him. Mr. Haskell writes:—

"As he made no secret of his decision, his companions began laboring with him to turn him away from his *atheism*. In course of the conversation they said: 'Didn't we rightly call you an atheist? Why, you have a *Testament in your pocket at this instant!*' 'Yes,' said he, drawing it out, 'as I told you, I have found a rule by which to guide my life so that I need no longer walk in darkness.' In reply to their claim that he ought to pray to the saints he said: 'If the master of a house stands in his open front door and invites me in, why should I go around hunting for some servant to let me in somewhere else?' On my second visit, a fortnight after the first, he came for a good talk Saturday evening, and I greatly liked his modest, businesslike bearing. Although, like the young man in the gospel, having 'great possessions,' he is unostentatious in dress and quiet in manner. Yet he is earnest, clear-brained, and perfectly fearless. He spent most of Sunday forenoon with me, and in order to test him a little I asked: 'What if the government should forbid my holding meetings in the khan, would you open your house for meetings?' 'With all my heart,' answered he.

"On my third visit last Sunday (April 15) I found him as firm as ever, and I now fully believe that he will stand faithful unto death. I learned that he is president of the *Obshtina*, or Bulgarian community—the most honored local situation he could have. Of course to see their leader going over to the evangelicals in this way distresses the 'orthodox' greatly. They have been urging him, on patriotic grounds, not to do it, saying that he thus will greatly injure the national cause. 'Very well,' he answered, 'then, as the high priest said in Christ's time, that it was better for one man to suffer than for the whole nation, I will give in my resignation and you can choose another president. As for nationality, I am ever a Bulgarian, but now I have found the light and I shall walk in it wherever it leads me.' It is not yet known what they will do about it.

"This brother, by the Lord's grace,

will wield great influence for Christ, if he continues faithful, as I believe he will. He will have to meet tremendous pressure, but no one can snatch him out of his Father's hand."

Western Turkey Mission.

THE MARSOVAN SEMINARY.

MR. RIGGS sends an account of the closing exercises of the Theological Seminary which were held April 26:—

"The exercises were held in the Protestant church building in the town, and notice was given from the pulpit last Sunday. But public interest in such performances is not sufficient to draw most men away from their shops on a weekday, and the audience was rather thin, though starting off with a good basis in the considerable body of our pupils from College and Girls' School. We had given the customary notice and invitation to the officials connected with the local government, without any very confident expectation that they would honor the occasion, but we were notified that they would come, and in due time the kaimakam (local governor), the colonel in command of the troops here,—for this has recently been made a military post,—the president of the municipal council, and two or three other officers presented themselves and were conducted to seats of honor. They sat patiently through the whole service of more than two hours in length, a great part of which they could not understand, and were very courteous and complimentary. They got such an amount of strong, emphatic Christian doctrine as, I dare say, they rarely have the opportunity of hearing! Toward the close of the exercises a brief special address was made to these representatives of His Imperial Majesty's government, in the felicitous and complimentary phraseology customary on such occasions, and which no one of our number except our teacher of Turkish, Mr. Hagopian, has at his tongue's end. In response the governor made a few appreciative remarks on the benefits of

education, and the service of God, with honor to the king, etc.

"The class which thus closes its course of study in our Theological Institution consists of four Greeks and two Armenians. They are on the average more mature in years, and perhaps in character, than most of our classes have been, though probably not in thoroughness of preparatory study. Or perhaps I should rather say, they have not so fully reached the standard which was our ideal at the time, for our standard has been steadily rising."

Madura Mission.

FROM THE ANNUAL REPORT.

THE annual report of this mission is an exceedingly interesting document, from which, had we space, we would gladly quote many pages. Allusion is made to the prevalence of the cholera, the ravages of which have been very severe, and of the great suffering from drought and failure of the crops. Though not strictly called in India a "famine year," it would be called so in most parts of the world. The supplies of food in previous years had been scanty, and the present time of distress found the people with property heavily mortgaged and even their seed-corn had to be consumed to save life. Mention is made of one congregation whose members for a part of the year had only one meal every two days. Many of the people left for other parts of India, and food was sold at almost famine prices. The report refers with gratitude to the fact that the worst seems to be over, for, during the latter part of the year, rains fell in abundance and new hopefulness is pervading the community. Notwithstanding all this diversion of thought on account of temporal needs, the mission reports a net gain in adherents of 881 souls and in church membership an increase of 277, a growth but once before equaled in the history of the mission.

The Christian people, who, with their neighbors, have suffered from inadequate supplies, have suffered also from persecu-

tion. Mr. Hazen, of Madura, reports a case in which persecution produced an opposite effect from what was designed:—

“In a certain village where we have a little flock a cow belonging to a high-caste man died. The Peshkar of the village and a number of high-caste people asserted that our Christians had poisoned the cow. They formed into a mob, came upon our people, beat them most cruelly, and compelled them to sign a promissory note for forty rupees as a fine. Our people borrowed the money and paid the fine. So far from this event operating against us, within three weeks from that time four new families, consisting of fifteen souls, came over to us in that very village.”

Of another case Mr. Perkins writes:—

“One large congregation of about 200 was formed in Aladipatti. The Nadars of this and another small village, one half a mile away, came to us in a body. One point of interest in connection with this congregation is the fact that their parents came to Christianity about thirty years ago, but persecution was so fierce and strong that after a few months they all went back to Hinduism and the catechist's house was burned down. Remembering the history of the place the pastor and catechists advised vigorous measures at once. Consequently a preacher was placed there and a tiled church was erected and the congregation started on a good basis. Though there was no difficulty with the Hindus at the time, it was not long before persecution commenced. First the washerman was forbidden to wash the clothes of the new Christians; then many of their fowls were stolen; next some rich landholders plowed even into the lands of the Christians, thus adding to their own land or requiring an expensive lawsuit for the Christians to recover their own. Then public notice was given that no work was to be given to the Christians. If a Nadar wanted work in the harvest field, it was necessary for him to say: ‘I am not a Christian.’ Finally about fifty rupees' worth of rice seedlings were stolen from the Christians'

fields. Notwithstanding their trials there has not been the slightest indication of a desire on the part of the new congregation to go back to Hinduism; but they send many of their children to our school and attend regularly the services of the church.”

CATECHISTS AND TEACHERS.

As this class of laborers forms the bulk of the native agency the account given of them in the annual report is of special interest:—

“As most of these men perform the functions both of teacher and of catechist it is impossible to separate them in our estimate of their labors and of their life. In this class are found men of very different calibre, attainments, and usefulness; all grades, from men of high efficiency and self-denying devotion down to those who are of very humble pretensions. There is little doubt that this class of our agency is growing in intelligence, piety, and general efficiency. The lowest are being gradually retired and better men installed in their places. At the same time our hopes for rapid development of this class cannot be very sanguine; for better men mean so much in various ways—better wages, better houses, better supervision; things that, with our present crippled resources, we cannot furnish.

“We must not expect men of either great learning or of much push and energy for a salary of ten rupees monthly (\$3.10), which is about the average sum paid to this class of our mission agency. The only thing we can do is to train and develop, to the best of our ability and opportunity, the men who, while guiding others, need our guidance and inspiration. The missionaries find much to do in this department of work. He who can best rouse and impart the Master's spirit to the average mission agent is likely to enjoy the highest success in his missionary life; and this must be done by frequent contact with them in their congregations and schools and by monthly meetings for their edification and spiritual quickening. For the intellectual stimulus of our agents our

mission has an excellent scheme by which nearly all are divided into three classes, according to their past training, and have semi-annual lessons assigned to them in which examinations are conducted by the mission. These lessons are Biblical, theological, homiletical, and historical, and prevent them from settling down into intellectual stagnation. With the same object in view, an annual prize Bible examination for our agents is conducted, in which prizes are given for the highest efficiency in writing memoriter Bible texts upon subjects previously announced.

“A good part of the two days’ monthly meeting conducted by each missionary with his agents is devoted to a study of the lessons assigned. . . . Each missionary devotes himself entirely during these two days monthly to his men, and seeks by all possible means to develop their spiritual strength and their efficiency in the Master’s service. The value of these seasons of intercourse with the men cannot be overestimated. With a view principally to stimulate our agents we have an annual meeting for a whole week in September at Madura, when most of them meet with us and are richly blessed by the exercises.

“During this year these native brethren have been on the whole faithful and successful in their work. Nearly all can concur in the statement of one that the agents of his station have given to him satisfaction. ‘They have worked faithfully, efficiently, and with an excellent spirit. A larger proportion of them than formerly are working for the Lord because they love the work and choose it as a high vocation. The people that have recently embraced Christianity are the direct result of the work of these men. Some have fields entirely too large for their happy and efficient work; but they do as much as they can and patiently wait for the time when they can be relieved of extra villages.’ And faithfulness does not necessarily mean a high education or large ability. In one station there is an old and feeble brother who came himself from Hinduism and who had little education and possesses no brightness, but who is

a model of piety and faithfulness. By his labors a dozen Hindu boys were so instructed in the truth and so imbued with the spirit of our religion that they were found, against the protests of their heathen parents, holding regular prayer-meetings and taking up a contribution in each one for the Christian cause. It is an illustration of what low mediocrity can do when consecrated by a high type of faithfulness to one’s vows and to the Lord.”

The report states that over 455,000 non-Christians have within a year listened to the preaching of the gospel by the laborers connected with the mission and the native evangelical society. This has been done through the agency of the Bible-women, 57 in number; the evangelists, 14 in number; and itineracies, of which 75 have been conducted within the twelvemonth.

TWO ORDINATIONS.

Dr. Washburn, of Pasumalai, writes:—

“I have had the pleasure of participating in two ordinations, one of which was of peculiar interest to me. It was the ordination of Mr. George K. John, who came to us a heathen, of the robber caste, when almost a child, under the stress of the dreadful famine of 1877. He grew up with us at Pasumalai, passed the entrance examination to the University, and afterward took a course in the Normal School and spent a year in the Theological Seminary. After finishing his education he has had five years’ experience in the care of a large congregation; and has thus exhibited in practice his fitness for the pastoral office. Mrs. Washburn and I have followed his progress with almost parental interest and solicitude; and you can easily imagine that we were profoundly grateful that we were able to be present at his ordination, and that I could take a part in it. He was ordained over the Mandapasalai church and in the beautiful edifice erected by the lamented Howland. He is well fitted for his work, and is, I believe, the right man in the right place.

“The other ordination was that of Mr. Joseph Taylor, a son of a deceased pastor, who, by the virtue of his own ability and a very moderate school education, prepared himself for the University, and was for some time a teacher at Pasumalai, and now, as for many years, a most useful man in the Mandapasalai district. The mission would have gladly had him ordained years ago had the way been open. He was now ordained over the Arrupukottai church from which his brother, Mr. Samuel Taylor, was called to Madura. We greatly rejoice that Mr. Perkins is thus to have the increased pastoral influence of these two brethren in his district, and hope that they are of a class of pastors better fitted to the needs of our times. Such ordinations as these are the real marks of progress of the cause.”

AN INQUIRER.

Mr. Holton, of Melur, writes:—

“Some six or eight months ago, one evening as I was coming across the city from a street preaching service, I felt I was being followed; and facing about found a young man who seemed eager to speak to me, and as he spoke English quite well I invited him to walk along with me. He asked me several questions about the churches, the missionaries, the service of that evening, and then some points about Christianity. We had a long talk, and when we left one another it was with the invitation that he should call on me again, but I never saw him again until this evening. After dinner to-day I saw a young man on the veranda; to my surprise I found it was this same young man, who after these months had come back for a further talk with me. I enjoyed a most delightful hour and a half with my first genuine Hindu ‘seeker after God.’ I found most of the work had been done—his training in the Bible and conviction of sin—by seven years of study at the Church Mission College at Trichinopoly and a recent severe attack of fever in which he had been led to pray for his soul. His father is a very staunch Hindu, one of

the temple servants here in the great temple. He wished to become a Christian, but he feared the opposition of his father, his relatives, and caste; and it was the greatest joy I’ve had yet to answer his questions, one at a time, with the Bible in hand, explaining the few things he did not understand. Several times during the hour and a half his eyes filled with tears, and mine own as well, but from joy alone. Finally he knelt with me and offered a prayer for his own soul, and for his father’s, which for directness and simplicity was most beautiful, though he knew naught of the *forms* of prayer. In it he surrendered himself entirely to God, asked forgiveness for his sins and for grace in his coming trials, with a sincerity which I could not doubt.”

At a later date Mr. Holton writes that this young man had not then taken the decisive step of telling his family of his interest in the Christian religion, but he was showing real progress, and he is hopeful of good things from him.

Foochow Mission.

AROUND SHAO-WU.

MR. WALKER, writing from Shao-wu April 10, gives an encouraging account of what has been accomplished during the past twelve months. Within their district fifty persons, twenty-nine of them men and twenty-one women, have been received to the church. The special feature of Mr. Walker’s letter is a description of the various outposts connected with the station which are visited more or less frequently by Mr. and Mrs. Walker, accompanied often by Mr. Chang, a literary graduate, who has been connected with the mission about eighteen years as preacher or teacher. Mr. Walker writes of the villages of “Lower Flat,” “Upper Flat,” and “Broad Flat,” at each of which there are Christians. The village of Hon-suon is the home of a literary graduate of the first degree, who is now studying for the ministry, through whose efforts a number of persons in the neighboring

villages have become interested. In "Old Head Street," "High Stream," and "Pearl Mouth," there are Christians and more or less inquirers.

At the latter place Mr. Walker says:—

"Here lives an old gentleman who for eighteen years or more had been a zealous vegetarian; but Lungau, a warm-hearted young Christian, taught him the true way and he is now a zealous Christian. He is the member of a large clan, many of whom oppose him. In this place is one of the distributing centres of the Salt Monopoly. It is in charge of a Mr. T'u, who, with his mother and wife, has embraced Christianity. There are others more or less interested; but it is a hard place in which to profess Christ. Lungau is partner in a shop in the town, and recently an unsuccessful attempt was made by some of the leading men to close it up because he would not contribute to idolatry. We have spent three Sabbaths there, and received the four to the church."

Ten miles down the valley from Pearl Mouth is the district city of T'ai-ning, where there are one or two persons interested in the truth. At this city two streams unite and twenty miles up one of these streams are the two villages of Upper and Lower Great Fount.

"In these twenty miles," writes Mr. Walker, "we ascend about 1,800 feet, while some two miles beyond the villages we can see where the road passes over a ridge at least 1,500 feet higher still. Scores of men are employed in carrying logs over that ridge into the next province where timber is scarce and dear. The logs weigh from 70 to 180 pounds apiece, and each man carries one log according to his strength. Here have resided a young man and his mother, friends of Lungau, whom he has won for Christ. We visited there a year ago, and again about a month ago. This latter time we had to face an angry mob, instigated by a Demetrius, in the shape of a Taoist priest who played on the superstitious fears and misfortunes of the ignorant people till they were in a rather dangerous mood. They did not quite reach the point of offering us per-

sonal violence; but the young man received a severe pounding. After it was over we received him and his mother to the church. The T'ai-ning magistrate has promised to instruct the elders of the village as to the serious nature of such disturbances."

Of the outposts south of Shao-wu Mr. Walker says:—

"Starting from Shao-wu, a journey of about twenty miles, and a rise of nearly 2,000 feet will bring us to the village of Leaning Tree Pit. A mile farther on, some 800 or more feet higher up, is the village of Black Rock Flat, which has a population of over 300. A mile farther on is another still larger village. The people in these three villages all have one surname, and in the two former we have twenty-four male members all surnamed Hiung, that is, Bear. There are also eight female members, mothers or wives of these Bears. Through most of the past year no teacher or preacher has been stationed in this region; but we have tried to visit them and spend a few days there once every two months. Last summer we spent three weeks at Black Rock Flat; and during this time I, either alone or with Mrs. Walker, visited several mountain villages distant one to eight miles from our stopping-place. There has been a good degree of interest there during the past year; and we have received to the church twelve men and six women. A middle-aged man from that out-station has been pursuing a course of study for a few years past. His recitations have not been brilliant, but he has made solid progress in character and intelligence, and is now stationed at his home and seems to have the work well in hand.

"Twelve miles easterly from Black Rock Flat and half a mile lower in altitude is Iong-chin-k'eng, about sixteen miles south-southeast of Shao-wu, the scene of Dr. Ch'in's fruitful labors. Mr. Kon, a literary graduate who has had a partial course of study under Mr. Gardner, is located there as preacher, while his younger brother has taught a school of nineteen pupils. The church has assumed

one fourth of the preacher's support, and over one third of the teacher's wages has come from the pupils. They have also built during the year a schoolhouse and residence for the teacher, one half nearly of the expense being met by the mission and the rest by themselves. The membership is scattered about through several villages, one to five miles distant. Our annual meeting, our 'feast of tabernacles,' was held there September 20-24, when there was a full attendance from all parts of the field. Mrs. Walker and I try to visit this place about once in two months. Last February we spent twelve days there. Five men and two women have been received to the church at this place during the year. There is prospect of larger additions in the near future."

We have not room for Mr. Walker's account of several out-stations down the river Min which are visited occasionally. These tours are fatiguing yet profitable, as is shown by the record of additions made within the past year.

North China Mission.

THE REVIVAL AT PEKING.

IN addition to the report given in our last number by Dr. Blodget as to the work of grace at Peking, Mr. Ament sends the following facts:—

"The North and South churches united, crowding the Teng Shih K'ou building at each meeting. Almost a clean sweep was made of all the persons connected with us. All the servants on the place, the men in the printing office (the head man being a backslider of long standing), the gatekeeper, even some of the coolies who had been helping the masons carry refuse to the streets, were moved and brought into the church. Best of all, some of our hardened neighbors were reached. On the Sabbath following the meetings forty-seven persons were received to the two churches, some on probation and some by baptism. Not one girl was left in the Bridgman School who had not taken the pledge of a probationer. Per-

haps a hundred people may be reckoned as the fruit of these meetings, not to speak of the untold benefit to the native church as well as to the missionaries themselves, who greatly needed a reviving.

"We trust this experience of God's gracious kindness toward us in this dry and thirsty land is only the beginning of still greater things. The hour seems ripe for a large breaking away from heathenism and a wide acceptance of Christianity. The church has withstood a vast amount of persecution and may be said to have a solid footing in this empire. The most enlightened Chinamen, though not willing to adopt Christianity, for social and political reasons, predict its final triumph.

"At the North Chapel, the very spot for which we have long sighed and prayed comes in sight. It is near by the present chapel and would serve as a domestic chapel and for the schools. We have really reached the limit of our working capacity in the present place. Our future is very uncertain. Fifteen hundred dollars would purchase grounds with the present buildings, and changes could be made in the future. The original sum, four thousand dollars, would be needed for a full equipment."

South China Mission.

A PROMISING OUT-STATION.

MR. NELSON, in reporting a trip into the country, in which he found much to encourage him, speaks specially of one village:—

"At Cheung Sha Tong, my first stop, we had a glorious time. The preacher and teacher are doing excellent work. We have been there only two years, yet we have a membership of some fifteen souls. On this trip three men and one child received baptism. Two of these were old men; one was seventy-six and the other seventy-two. They were still strong and vigorous and could read fine print without spectacles. The man of seventy-six has been a school-teacher all his life and his stand will doubtless be for

good. The man of seventy-two has a remarkable case of conversion to relate. He said his son was baptized about two years ago by Mr. Taylor, and from him and the preacher he learned about Christ. As soon as the new faith seized him he went home and demolished every idol in the place, and since then he has trusted in Jesus. Both of the old men said they did n't know much yet about the doctrine, but knew they were sinners and had sought Christ and were depending upon him for salvation. They expressed a desire to know more. The third is the grown-up son of our school-teacher. His father has long been anxious over him, and has been very faithful to instruct him and now he has yielded. The child is the grandson of the image-breaker."

Shansi Mission.

A GOOD YEAR.

MR. THOMPSON writes from Jèn Ts'un, January 10:—

"As we review the past year's work we are thankful for what we were permitted to do. It was the happiest as well as the busiest and most useful year of my life. We had two services in Chinese every Sunday during the whole year, when at home. Besides this, we held daily worship with those on the place and such others as cared to attend. I made one hundred visits to the villages around us, chiefly to the large market towns, besides five visits to Ch'ing Yuan, each of which latter took a half-week. My wife was able to make thirty-seven visits to teach women in other places, besides the visits made to women in their homes in our village. This work has not been done at random, but according to a plan and with the definite purpose in mind of making Christ known to those around us. It is not all we hoped to do, but it was a privilege to be able to do what we did. During part of the year more or less attention had to be paid to the day-school. There are at least two months each year when almost no village work can be done, and

last year we had a necessary absence of more than two months.

"We find that there are three distinct stages in the development of the work in its initiatory period. The first is when work is newly begun in a locality. Then people come in crowds to see the foreigner and to ask endless questions; then comes the second stage, when curiosity is satisfied and no real interest aroused. Then no one comes. At last the time arrives when one here and another there become interested in the truth and make up their minds to brave the scorn of their countrymen and go in search of the pearl of great price. The first stage is exceedingly trying to our nerves, the second is trying to patience, the third is often trying to both faith and patience by its discouragements, but it also brings the assurance of ultimate and complete victory. The work at our three stations has reached the third stage; so we thank God and take courage."

CHURCH ORGANIZED AT TAI-KU.

Mr. Clapp, under date of March 19, writes:—

"I can report to you the formation of the First Congregational Church of Tai-ku, a few weeks ago, and, a little later, the organization was completed by the election of officers. Sixteen adults and schoolboys were admitted (eight of the latter), besides those who were excluded on account of unsatisfactory conduct since their baptism. One of these has, I believe, truly repented and turned from his evil ways and we hope will be restored after a proper trial.

"Besides these sixteen members there are twelve more (all adults) on probation, who will be baptized if nothing happens next winter. Some of these are suffering a deal of persecution in their homes, but so far as we know have stood faithful. The work here seems on the whole very encouraging. We have good attendance on the Sabbath and in the street chapel, and the school was never more prosperous, at least to all appearance. Many have to be turned away for want of room and means to enlarge."

Japan Mission.

CHURCH ANNIVERSARIES.

MR. ATKINSON, of Kōbe, writes:—

“The Kōbe church held the twentieth anniversary of its organization, Saturday, April 7. The total number of adults baptized and received into membership during the twenty years is 773. Thirty of these were baptized during the first year of the existence of the church. The largest number baptized and received during one year was seventy-six. This was in 1888. The smallest number baptized during a single year was nine, in 1881. The number baptized in 1893 was fifteen. The total of money contributed for all religious uses, including the erection of the church, was 16,454 *yen* and 90 *sen*. This is not a bad showing.

“The services on Saturday morning were naturally historic and hortatory. Dr. Greene and myself were ‘the foreign speakers,’ while the Rev. Mr. Matsuyama, the first Japanese pastor, — now the Professor of Japanese Literature at the Doshisha, — gave a very forceful and strongly evangelical address. The students from the Kōbe College helped the interest of the occasion by their musical aid. One of the older members of the church took the occasion to make some very kindly references to the missionaries and to what the Kōbe church and all the churches owe to their self-obliterating labors.”

Mr. Pettee writes of the tenth anniversary of the Amaki church, a place some twelve miles southwest of Okayama, which was celebrated April 17:—

“The foreigner preached in the morning, and in the afternoon Rev. T. Miyagawa, of Osaka, preached a very helpful sermon on prayer that cannot fail to do good. The previous evening a large theatre meeting was held at Tamashima, twenty miles to the west of here. A former resident of the place — now in business in Kōbe — arranged for the meeting, paid nearly all the bills, and then capped the climax by sending a telegram to Kōbe addressed to the meeting:

‘Gentlemen, accept Christianity at once.’ The reading of the telegram produced a profound impression on the great audience.

“The Orphan Asylum band was also in attendance and two of the orphans made addresses. Mr. Miyagawa, of Osaka, was the chief speaker. Altogether it was a very unique occasion.

“The *bukwai*, or district conference, for this region held its annual meeting to-day at Amaki. Nothing of special note transpired, but it was a pleasure to see the harmony between church and church, Japanese and foreigner, evangelist and layman.

“To-morrow and next day will be devoted to Kasaoka, a sturdy country church thirty miles west of us. A new house of worship is to be dedicated and ten years of church life celebrated. These extra occasions in addition to regular duties keep us on the go.”

Mr. Pettee also reports that Okayama Ken has been visited by another flood which has submerged a country district about ten square miles, so that the wheat crop in that region will be a total loss. Mr. Rowland, of Tottori, writes of recent disturbances in that city made by opposers of the baser sort who had been holding meetings which they advertised as “The funeral of Christianity.” These meetings were held in the theatre and an admission fee was charged. Money making was the object of the leaders. Mr. Rowland says that “for a time rudeness and petty indignities were very common. It is rather trying to be thus cried after and persecuted by youngsters that one would like to take across his knee.”

STRIVING TOGETHER IN PRAYER.—
NUTTARI.

Mr. Newell, of Niigata, who was then on a visit at Kōbe, writes from the latter city:—

“I left Niigata on the twenty-eighth of March, stopping at Kashiwazaki on the way for a meeting and two baptisms. Of these two young men baptized, one was especially a son of prayer, having been

led into the kingdom apparently through the importunate pleading of two of his friends. It seems that these two friends had for a long time, unbeknown to each other, been praying for the conversion of this one, and laboring with him also. Then they were moved independently and most strangely to set a certain day, by which time they prayed that he might be led to give himself to Christ. Thus independently and unknown to each other they had fixed upon the same day and were praying for the same blessing upon the same person. For the three days preceding this set time, one of the friends spent much time in special prayer, going out morning and evening by the seashore for this purpose. And when the day came and he went to plead with his friend once more, as he had often done before, he found his heart wonderfully opened to receive him, and the barriers which had all along hedged in his heart were now all down and the gates were gladly opened for the King of glory to come in. And while they were yet speaking of these things the other friend came on his similar errand to find that there was nothing to do but to unite with them in praising the Lord for all the ways in which he had so remarkably led them.

“The work at Nuttari I have spoken of before, I think. It continues to grow in interest, and though there is much opposition from the priests and others our meetings are largely attended, and in the midst of all the disturbance and confusion that reigns at times the seed is being sown. There are seldom less than 200 present in the evening, and sometimes 300. A good deal of stone-throwing has been indulged in, both on the streets and in the meetings. I have myself been hit several times, but never seriously. One of our lamps was smashed one night, several of the mats have been torn and badly injured, and two of the outside doors were thrown down and broken. However, we have the protection of the police now, and things cannot go too far.

“Beginning with March 18 we had nightly meetings for four evenings, with a

variety of speakers and always a big audience. I think we shall have something of this kind every month.”

IN JOSHU PROVINCE.

In the *Missionary Herald* for April, Mr. Noyes, of Maebashi, wrote of a plan for an evangelistic tour through the Province of Joshu, and that Rev. Sidney L. Gulick had been invited to assist him and the native evangelists in this work. The plan has been carried out, and during the seventeen days preceding the twenty-eighth of March eighteen regular preaching services had been held at different places. Mr. Gulick writes:—

“Three of us usually spoke each night, so that we seldom finished before ten, and not infrequently the meetings would last till nearer 11 P.M. I took along an old magic lantern that I have recently fixed up and some slides on the life of Christ, with a few others of famous men, and some views. Our meetings would begin with a few of the general slides; then the two speakers who preached without the lantern would speak, and I would close with a lantern sermon on the life and teaching of Christ. As a rule the meetings were very large; we estimated that in the eighteen meetings there must have been at least 2,500 people present. In one place the crowd was so large that the floor gave way. The continuous preaching was a great strain on our voices, and the short nights, not averaging more than six hours a night, a cause of no slight fatigue. We were ready to appreciate the luxury of a return to our usual beds and food. Of course we lived entirely on Japanese food, on which we got along very well. In several places we were entertained by wealthy men instead of going to the hotels. This was a source of special pleasure, as it allowed us to become better acquainted with them than we otherwise should, though for the mere comfort of the thing, as a rule, we would feel more at ease at a hotel where we could freely ask for whatever things we wished.

“This trip to Joshu has been very useful to me in various ways and I hope has

not been without some help to the work in general. I was made to realize the great opening for Christian work in Joshu; the great progress which was made in Joshu years ago; the large numbers of church buildings (nine altogether); the great falling off of interest on the part of many church members, so that in some cases the churches are standing idle; the good feeling toward the missionaries entertained by the workers and Christians alike. All these things are now to me realities which I cannot forget. The door is open wide there for evangelistic and evangelical work, which the mission ought not to leave unentered. Mr. Noyes should be supported by some other worker to be associated with him; he has made an excellent beginning in the language, in good-fellowship with the workers and with the Christians, and in understanding the situation."

Micronesian Mission.

FROM PONAPE.

SINCE no American missionary is allowed to reside on Ponape we have no direct communications from that island, but we have of late given several items of intelligence received through Henry Nanapei, the native Christian formerly connected with the Training School at Oua, but now residing at Kiti, on the southwestern corner of Ponape, where as a local chief he has a wide influence. We find in *The Friend* of Honolulu for May a letter from Mr. Nanapei addressed to Rev. O. P. Emerson, dated at Kiti, February 19. The letter is so interesting and gives such a cheering account of the maintenance of the work under native guidance that we give the principal portion of it here:—

"I beg to say that I am doing all that lies in my power to keep our good work going, and I am thankful to state that there are many good and faithful Christians amongst my people, and I feel quite confident that neither threats nor inducements can make them swerve from their

purpose and the worship of the true God.

"I am pleased to inform you that we have three churches now going in the Metalenim tribe, one of which has just recently been erected up at Oua on Mr. Doane's site. Everything is working satisfactorily; I visit them frequently, remaining a few days to instruct and pray with them, and I always return with the consciousness of having done them some good. I can also report favorably of the schools. I examined the classes and found them highly satisfactory. The Bible class is exceptionably good. On the island of Mants, too, we have a school which is progressing favorably. The school is conducted by a good devout Christian (a native) in whom I can place implicit confidence.

"At present the Spanish do not put any obstacles in our way; we are permitted to go on with our religious and scholastic instructions without fear or hindrance. The governor has just issued a proclamation and sent a copy all over the islands prohibiting the sale of intoxicating liquors to natives and foreigners, that is, to such an extent as will make the party or parties intoxicated; and any infringement on these rules will be punished by fine or imprisonment, or both. This is a step in the right direction.

"I was sorely disappointed at not being able to put myself in communication with the *Morning Star*. It was quite five o'clock in the evening that the news came to hand that the *Star* was in the Colonia, which is some twenty-five miles from my home. However, I made all possible haste in preparing for the journey, when later news came to say that she only remained about half an hour in the Colonia, and now was on her way to Kiti. During the night we made a big fire to draw their attention. Whether they saw it or not I am unable to say; however, she went right on her way. Lots of people came from far and near, but only to be disappointed. I have no idea who was on board; this is too bad! I cannot understand how it is that the Spanish

government here permits any other vessel (no matter of what nation) to come down to Kiti, and will not under any pretence allow the *Star* to come — the only vessel we wish to see and care about. This kind of thing is very disheartening to our people, for they imagine that the people on board have given the cold and icy touch and left them to shift for themselves as best they can. There must be something decidedly wrong somewhere. I feel aw-

fully annoyed to think that I cannot see my friends on board of the *Star*, and that she has to hurry off with the suddenness of some pirate. I am sure the good captain must feel sorely chagrined at this sort of business.

“I wish to state that sometimes I am compelled to go to the Colonia to secure my letters, and I must say that the governor and all his officials are very kind, obliging, and respectful toward me.”

Notes from the Wide Field.

THE LONDON MISSIONARY SOCIETY. — This noble organization, toward which our American Board must ever feel special sympathy, held its anniversary in Exeter Hall, London, May 10. The report given of the work abroad was most cheering. Three years since the Society planned what is known as “The Forward Movement,” purposing to send out as soon as possible 100 additional missionaries. Sixty-seven of these missionaries have already been commissioned, and others are ready for appointment; but their going is delayed because of lack of supplies. It is a matter of deep regret and anxiety that the Society was obliged to report a deficit of \$165,000, of which over \$25,000 was from the deficiency of the previous year. A movement for the payment of this indebtedness has already received a promising start, several gifts of \$5,000 each having already been received. Notwithstanding the heavy burden of this debt, the Society faces the future courageously, commending anew the Forward Movement as timely and wise, and asking for an annual increase in its receipts of \$100,000. We make the following extract from the report: “A study of the statistics, incomplete as they unfortunately are, is very encouraging. Ten years ago the Society had in connection with its missions 383 native ordained ministers, and 4,493 other Christian preachers and teachers. There were 89,359 members in the mission churches, and 113,616 children in the mission schools. Since then it has practically withdrawn from the West Indies, and it has been compelled to relinquish the missions in the Society Islands, the Austral Group, and on Maré; yet to-day the numbers have greatly increased in every way; it has 1,476 native ministers, 6,758 other male native workers, 94,192 church members, and 125,984 scholars in its schools. These figures are full of significance as indicative of a growing work, but they do not and can not convey any impression of the far-reaching influence exerted by the proclamation of Christianity.”

AFRICA.

THE DEFEAT OF KABAREGA. — A dispatch from Zanzibar dated May 6 reports the arrival from Uganda of Major Owen, who left Uganda March 24. He reports that Kabarega has been driven out of Unyoro and a line of forts established between the Albert Nyanza and the Victoria Nyanza; during these operations the Soudanese and the Waganda auxiliaries proved themselves efficient and loyal. It would seem that British authority in Uganda is now well established.

DEFEAT OF SLAVE-TRADERS ON LAKE NYASA. — Mr. H. H. Johnston, British Commissioner in Nyasaland, reports that a great battle has been fought on Lake

Nyasa between the British troops and the slave-trading chief, Makanjira. This chieftain has been most troublesome, and his crushing defeat will afford great relief to all missionaries in that portion of Central Africa. He had an army of 2,000 men in the battle, the date of which is not given, and it was found that 103 of his men had been left on the field. Shortly afterward Makanjira came into Fort Maguire and accepted the terms of peace offered by Major Edwards. The British Commissioner reports that tranquillity now prevails throughout all of Nyasaland. An interesting fact is stated, that six new steamers are being constructed on the Zambesi River and Lake Nyasa.

ARABIA.

THE ARABIAN MISSION, which is now at work at Busrah and the Bahrein Islands, in the Persian Gulf, was organized in 1889 through the influence of friends connected with the Theological Seminary of New Brunswick, New Jersey. Its present force consists of three missionaries, Rev. Messrs J. Cantine, S. M. Zwemer, and P. J. Zwemer. Busrah is situated below the confluence of the Euphrates and Tigris, and is a city of 60,000 inhabitants, and is the only centre for mission work in the great Peninsula of Arabia. This peninsula has an area one third as large as that of the United States, including Alaska, with a population estimated at between ten and twelve millions. Since this mission was established at Busrah, the missionaries have visited every chief province and most of the chief cities of Arabia, and have found an unexpected welcome on the part of Moslems and Jews. The Bahrein Islands are halfway down the Persian Gulf from Busrah, having a population of about 50,000, all of pure Arabian blood. For nearly one half the year the people are engaged in pearl fisheries. The Islands are independent, but under British protection, and it is believed that there is here a specially favorable opening for reaching those who are Moslems in faith but are not held down by government restrictions. This mission hopes to send out a medical missionary very soon. The needs and promise of this work are great.

MANCHURIA.

A REMARKABLE OPENING. — Rev. Dr. Ross, of the Scotch United Presbyterian Church, sent in January last a thrilling story of the opening of the gospel at the town of Yiloo, about seventy miles northeast of Moukden. It is a large and busy town, but is described as having been for years hard as flint in the matter of receiving religious teachers. Colporters could not sell a religious book there, and no one seemed in the least interested in the gospel truth. At last a native Christian, named Jan Fungshan, who had not been entirely satisfactory and was given another trial, went to Yiloo. While on the street one cold day, offering his books for sale, a man living in the house opposite caught some of his tones and fancied that they were like what he had heard in his native town in Chihli. He called Jan in and they soon became friends. One after another came and the truth took hold of their consciences and hearts. When Jan returned to Moukden he reported that there were thirty persons who desired baptism. The people secured place for a chapel, paid for it and fitted it up, and sent a committee to ask for a visit from the missionary. When Dr. Ross arrived at Yiloo he found the chapel crowded with people; and for more than an hour he preached to them on the name of Jesus and the salvation implied in it. His voice began to fail, but no one seemed willing to go. Later on he reminded them of the hour of the night and invited them to come the next day. But the people cried: "Go on! go on!" At Christmas time there was great eagerness shown by the people, and the men were up long before daybreak to attend to their duties so that they might come to the chapel every evening to remain until midnight. Dr. Ross says they were then "living in such a condition of spiritual excitement that they did not seem to require sleep; there was, however, no trace of extravagance such as sometimes disfigures

revivals at home. This movement was indeed far more like the beginnings of the church as recorded in the Acts than any movement where Christ has been long known."

A remark made by a sturdy young man at one of the meetings, when it was hinted that persecution might be at hand, will show the temper of the young Christians. He said: "My Saviour died for me; if ever that year comes round when there is beheading for his sake, I am ready."

INDIA.

THE LIEUTENANT-GOVERNOR OF BENGAL ON INDIAN MISSIONS. — At an address given in Calcutta in January last Sir Charles Elliott alluded to the fact that the government of India was bound to be strictly neutral in religious matters and that his official position must prevent his engaging in any work of proselytism, but as a government official he feels entirely at liberty to refer to matters concerning the "growth of a higher morality, and the spread of education among the people." Under this topic he gave the following testimony: "These are the very objects which government proposes to itself. Its devotion to these objects is among the main reasons which justify our presence in this country; and I think there are many of us who would even say that they would not consent to serve government at all if they did not believe that its aims and effects tended in this direction. From this point of view no officer of government can fail to recognize in the noble body of missionaries an auxiliary force of the greatest value, fighting in the most effectual manner on our side, using weapons of precision and weight, and taking a most important part in the campaign because they occupy a portion of the field which it is vital to success to hold, but which we from our very limitations are unable to occupy. And I for one should feel it a never-ceasing source of regret if I lost any opportunity of expressing the admiration which I feel for the self-sacrificing and devoted lives of missionaries spent in this country under circumstances of much trial and physical suffering, actuated by no hope of gain and stimulated by no reward from men — such lives as serve as a standard, an example which all of us would wish to follow."

Miscellany.

BIBLIOGRAPHICAL.

The Larger Outlooks on Missionary Lands. By Rev. A. B. Simpson. New York: The Christian Alliance Publishing Co., 692 Eighth Avenue.

The missionary enthusiasm of Dr. Simpson is well known both in this country and abroad, and his abilities and spiritual fervor made him a welcome guest in the many missionary homes which he entered in his late journey around the world. The volume here given to the press is a pleasant record of his personal experiences and of the sights which he witnessed, with extended comments upon missionary work, especially in Egypt, India, Burma, China, and Japan. Dr. Simpson looked with a

kindly eye upon all efforts sincerely made for the extension of the Kingdom of Christ, while he does not hesitate to present his own peculiar views as to the proper method for conducting missionary work, claiming that it is not God's plan to regenerate the world under the present dispensation; but rather, by the immediate publication of the gospel throughout the world to gather out the elect, so that the promised coming of Christ may be hastened and the new dispensation be brought in which will accomplish what is not to be anticipated under the present order of things. Believing that there are supernatural and divine manifestations of God's power in modern missions as seen

nowhere else, he yet does not anticipate the conquest of the world prior to the personal coming again in visible form of the risen Christ. While we cannot accept this theory, we are glad to commend the spirit with which Dr. Simpson and his friends are laboring, and bear witness that they are showing great zeal for the evangelization of the world. We believe with him that the greatest lack in the missionary movement to-day is not in the foreign but in the home end of the work. Dr. Simpson's volume is readable and instructive and is decorated with a large number of illustrations, of which those taken from photographs are new and attractive.

Folk Tales of Angola. Fifty tales, with Ki-mbundu text, literal translation, introduction, and notes. Collected and edited by Heli Chatelain, Late U. S. Commercial Agent at Loanda, West Africa. Pp. ix, 315, octavo. Boston and New York: Houghton, Mifflin & Co.

This volume, published for the American Folklore Society, is unique in its contents and attractive in form. Mr. Chatelain explains in the preface that facilities for the collection of these tales were afforded in part by his own experiences while serving at Loanda, from 1885 to 1888, as pioneer and linguist of Bishop William Taylor's self-supporting missions in Africa, and in part from the narratives of a native who was his pupil and friend. Mr. Chatelain has already published a grammar of Ki-mbundu, and a primer and gospel in the same language.

The Introduction presents a great variety of interesting matter under the titles, Description of Angola, Angola Folklore, Literature of Ki-mbundu, and Pronunciation of Ki-mbundu.

The fifty tales which compose the body of the volume are presented with the Ki-mbundu and the English translation on opposite pages, and are followed by sixty pages of valuable explanatory notes and comments, by a list of works on African Folklore, specimens of the music adapted to three of the tales, a brief index, and a map of the Loanda district of Angola.

One is sometimes reminded of the

tales of other peoples and other times as the titles are observed and the stories perused; but on the whole it is a strange mingling of fact and fancy which is revealed, suggestive of the untamed world of ideas amid which these peoples dwell.

James Gilmour and His Boys. By Richard Lovett, M.A., author of "James Gilmour of Mongolia." With a map and many illustrations. New York and Chicago: Fleming H. Revell Company.

The larger volume which preceded this and from which, last year, we drew a sketch for our Young People's Department of the wonderful life of James Gilmour could not contain many of his letters to his young sons in England. These letters were designed to interest boys, and are full of such details of Mongolian life as they were likely to enjoy. Other boys may now share the advantages of this correspondence and of familiar acquaintance with such a loving father and heroic Christian as Mr. Gilmour. May he become a model to be followed by many a brave-hearted boy who means to make the most of himself and of his future life.

The Child of the Ganges: A Tale of the Judson Mission. By Rev. Robert N. Barrett. New York and Chicago: Fleming H. Revell Co.

The first scenes of this story of 355 pages are laid in Burma and India, early in this century. They are vividly drawn. We are then taken back to the village of Bradford, Mass., and are made acquainted with the early history of the Judsons and Newells, their departure for India, the events that soon followed, and the after life of the Judsons, with its wonderful heroisms and deliverances. There is interwoven from beginning to end the rather amazing story of a Burman prince and his family, their loves and sorrows, and their seeking after and finding the true God. The idea which is advanced of the descent of the Karens from the ten tribes of Israel is not generally accepted by ethnologists. As a whole, the book will be entertaining as well as instructive to boys and girls.

The Gospel of St. Matthew, 2 vols.; *The Gospel of St. Mark*, 1 vol.; *The Gospel of St. Luke*, 1 vol.; *The Gospel of St. John*, 1 vol. By Alexander Maclaren, D.D. New York: A. C. Armstrong & Co.

Multitudes on both sides of the Atlantic are familiar with Dr. Maclaren's Bible Class Expositions. Sober, scholarly, and

profoundly spiritual, his expositions of Scripture furnish the most inspiring and helpful aids for Christians of all classes, whether ministers or laymen. We know of no comments which we can commend more heartily.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

That He to whom the silver and the gold belong, and who rules over men, would so move on the hearts of his children that they shall be brought into full sympathy with Christ in his zeal for God's glory and for human redemption, and so be led to give freely of that which He has given them, that the gospel of the kingdom may be preached in all the earth.

ARRIVALS IN THE UNITED STATES.

May 21. At San Francisco, Rev. J. D. Davis, D.D., and wife, Rev. J. H. DeForest, D.D., and wife, Miss Fannie A. Gardner, and Miss Mary H. Shed, of the Japan Mission.

May 22. At Vancouver, Rev. D. H. Clapp and wife, of the Shansi Mission.

June 1. At New York, Miss E. M. Blakely, of the Central Turkey Mission.

June 9. At New York, Miss Anna L. Millard, of the Marathi Mission.

DEPARTURES.

June 2. From Montreal, Rev. Henry Kingman and wife, returning to North China Mission.

ORDINATIONS.

June 11. At Andover, Mass., Mr. Samuel C. Bartlett, Jr., of the Japan Mission, and Mr. Egbert S. Ellis, under appointment to the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The revival in North China. (Pages 271 and 294.)
2. The out-stations of Shao-wu. (Page 292.)
3. From the Madura Mission; two ordinations and an inquirer. (Pages 289 to 292.)
4. Church anniversaries in Japan. (Page 296.)
5. The new station in East Africa. (Page 286.)
6. Convert in Macedonia. (Page 288.)
7. After twenty-six years in Turkey. (Page 282.)
8. Fruit after many days. (Page 276.)

Donations Received in May.

MAINE.		NEW HAMPSHIRE.	
Brewer, 1st Cong. ch. and so.	11 75	Durham, Cong. ch. and so.	13 00
Deering, Free Cong. ch., Two-cent-a-week Fund,	15 23	East Derry, 1st Cong. ch. and so.	2 00
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Lewiston, Pine-st. Cong. ch. and so.	37 93	Manchester, 1st Cong. ch. and so., 95.27; So. Main-st. Cong. ch. and so., 7.76,	103 03
Mechanic Falls, 1st Cong. ch. and so.	10 00	Mason, Cong. ch. and so.	13 00
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New Vineyard, Cong. ch. and so.	2 35	Rochester, Cong. ch. and so.	50 00
Woolwich, A friend,	2 00—286 76	Seabrook and Hampton Falls, 1st Cong. ch. and so., m. c.	6 00

Troy, Trin. Cong. ch. and so.	13 81
West Lebanon, Cong. ch. and so.	15 00
Windham Depot, Horace Berry,	10 30—343 73

VERMONT.

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Brattleboro, Centre Cong. ch. and so., m. c.	31 23
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Coventry, Cong. ch. and so.	25 00
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East Hardwick, Cong. ch. and so.	24 30
Granby, Cong. ch. and so.	27 50
Guilford, Mrs. A. Chandler,	1 00
Jamaica, Cong. ch. and so.	7 50
Manchester, Cong. ch. and so., of which 50 from Samuel G. Cone,	101 56
Newport, 1st Cong. ch. and so.	15 45
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Wells River, Cong. ch. and so.	17 85
West Hartford, Cong. ch. and so.	4 10—512 44

<i>Legacies.</i> —Derby, Horace Holt, by W. S. Robbins, Ex'r,	17 75
	530 19

MASSACHUSETTS.

Amesbury, Union Cong. ch. and so.	5 61
Amherst, Marshall Henshaw,	10 00
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Auburn, Cong. ch. and so.	49 21
Ballardvale, Union Cong. ch. and so.	13 06
Bedford, Trinitarian Cong. ch. and so.	130 86
Berlin, Miss C. L. Shattuck,	5 00
Beverly, Dane-st. Cong. ch. and so.	74 03
Boston, Immanuel ch., Roxbury, 176; Allston ch., 89.32; Village ch., Dor- chester, 89.21; Mt. Vernon ch., 10; [Cash, 50; C. P. Hutchins, 25; X, 10; B., 1; A friend, 1; A friend, 25c.	451 78
Cambridge, North-ave. ch. and so.	437 10
Chicopee, 2d Cong. ch. and so.	18 69
Clinton, 1st Cong. ch. and so.	55 00
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Dracut, Central Cong. ch. and so.	9 83
Frammingham, Plymouth Cong. ch. and so.	21 00
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Hinsdale, Cong. ch. and so.	5 89
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Lexington, Walter W. Baker,	30 00
Lunenburg, Cong. ch. and so.	37 75
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PENNSYLVANIA.

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Braddock, Woman's Mis. Soc. 1st Cong. ch.	3 15
Easton, A friend,	7 25
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	10 00--46 40

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Athens, Cong. ch., m. c	1 09
Tuscumbia, Emilia F. Brewer,	1 00--2 09

LOUISIANA.

New Orleans, University ch.	4 90
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TENNESSEE.

Pomona, Cong. ch.	3 00
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INDIANA.

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MISSOURI.

Springfield, 1st Cong. ch., to const. Rev. JOSEPH C. PLUMB and Rev. WM. C. CALLAND, H. M.	103 28
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OHIO.

Ashtabula, Cong. ch.	17 85
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Wauseon, Cong. ch., 14.89, less expense, 2,	12 89
Wellington, 1st Cong. ch. (of wh. 10 from J. S. Case), to const. A. G. SMITH, H. M.	110 00
Unionville, Cong. ch., to const. Rev. W. HENRY MORTON, H. M.	69 03--428 59

ILLINOIS.

Champaign, Charles A. Gunn, for India,	10 00
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Geneseo, Cong. ch.	43 85
Harvey, Cong. ch.	7 50
Kewanee, Cong. ch., add'l,	50 00
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Naperville, Cong. ch.	10 00
Neponset, Cong. ch.	3 00
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Rockford, Thos. D. Robertson,	50 00
St. Charles, Cong. ch.	28 10
Waverly, Cong. ch.	25 48
Wheaton, Le Verne Marsh,	1 00
Wyoming, Cong. ch.	16 50--580 44
Legacies.—Buda, John F. Hyde, by M. M. Ford, Trustee, add'l,	1,566 66
	2,147 10

MICHIGAN.

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Stanton, 1st Cong. ch.	29 58--220 68

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New Hampton, 1st Cong. ch.	15 36
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Webster City, Cong. ch.	20 00
Woodbine, S. E. Hillis,	3 00--470 58

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Morris, Cong. ch.	15 15
New Ulm, Cong. ch.	14 69
North Branch, Cong. ch.	2 73
Northfield, A friend, toward salary of Bible reader in Turkey, 20; Y. W. and Y. M. C. A.'s of Carleton College, toward support of Rev. Henry K. Wingate, 200,	220 00
Pelicon Rapids, Cong. ch.	2 25
St. Anthony Park, Cong. ch.	23 03
Wabasha, Cong. ch.	21 03
Winona, 2d Cong. ch.	6 58—321 53

KANSAS.

Americus, M. E. ch.	1 21
Carbondale, Cong. ch.	1 65
Fairview, Cong. ch.	3 32
Independence, Cong. ch.	6 83
Lenora, Cong. ch., for Turkey,	1 41
Newton, Cong. ch.	12 92
Oswatomie, Cong. ch.	5 25
Partridge, Cong. ch.	32 40
Wakeman, Cong. ch.	36—62 35

NEBRASKA.

Ainsworth, Cong. ch.	8 96
Fairfield, Cong. ch.	4 55
Rokeyby, Cong. ch.	9 00
Sutton, 1st Cong. ch.	23 00—45 51

CALIFORNIA.

Claremont, Cong. ch.	15 55
Florin, A friend,	10 00
San Francisco, Cong. Chinese Mis. Soc.	7 00—32 55

COLORADO.

Colorado Springs, Prof. F. W. Cragin,	9 00
Eckley, H. S. Williams,	1 00
Grand Junction, Cong. ch.	22 50
Lafayette, Cong. ch.	13 35
Sterling, Louise M. Dyer,	30 00—75 85

NO. DAKOTA.

Jamestown, Cong. ch.	6 00
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SO. DAKOTA.

Clark, Cong. ch.	2 32
Rosebud, Cong. ch.	5 00—7 32

MONTANA.

Red Lodge, Cong. ch.	5 00
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IDAHO.

Pocatello, Cong. ch.	5 60
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UTAH.

Lynne, Cong. ch.	2 25
Park City, 1st Cong. ch.	20 00
Salt Lake City, Phillips Cong. ch.	6 00—28 25

DOMINION OF CANADA.

Province of Quebec.	
Montreal, Y. P. S. C. E. of Am. Presb. ch., toward support of Rev. Hethon Pedley,	1,200 00

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer*.

For the Canadian station, West Central Africa Mission, add'l,	777 55
For support of Rev. F. W. Read,	10 00—787 55

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	10,621 73
For the Debt, acknowledged elsewhere, 25,	

FROM WOMAN'S BOARD OF MISSIONS OF THE

INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 2,500 00

MISSION SCHOOL ENTERPRISE.

MAINE.—Brownfield, Y. P. S. C. E., 11; Cape Elizabeth, Y. P. S. C. E. of North Cong. ch., 2; Kennebunk, Y. P. S. C. E. of Union ch., 5; Mechanic Falls, Y. P. S. C. E., 10, 28 00

NEW HAMPSHIRE.—East Concord, Y. P. S. C. E., 10; Franklin, Y. P. S. C. E., 2,73, 12 73

VERMONT.—Brattleboro, Centre Y. P. S. C. E., for Marathi, 15 00

MASSACHUSETTS.—Attleboro Falls, Y. P. S. C. E., 7; Beachmont, Y. P. S. C. E. of Union ch., 5; Brookline, Bethany Y. P. S. C. E., 10; Campello, Y. P. S. C. E. of South ch., 12; Dedham, 1st Cong. Sab. sch., 12 16; Ipswich, Lend-a-hand Society of 1st Cong. Sab. sch., 6; Newburyport, Y. P. S. C. E. of North Cong. ch., 15; Oxford, Y. P. S. C. E., 10; do., Miss Leary's Sab. sch. class, 3,50; Sharon, Cong. Sab. sch., 10; Southboro, Pilgrim Cong. Sab. sch. Primary class, 2; So. Easton, Y. P. S. C. E., for Japanese student, 6,25; Warwick, Cong. Sab. sch., 3; Whitinsville, Y. P. S. C. E., 4,55, 106 46

CONNECTICUT.—Bridgeport, Y. P. S. C. E. of 1st ch., 12; Bristol, Cong. Sab. sch., 25,69; do., Y. P. S. C. E., 4,20; Griswold, Y. P. S. C. E., 5,23; Groton, Y. P. S. C. E., for student at Adams, Zulu Mission, 30; Shelton, Cong. Sab. sch., 12,50; Westport, Saugatuck, Cong. Sab. sch., 2,22, 91 84

NEW YORK.—Lebanon, Union Y. P. S. C. E., 5; New York, Olivet Sab. sch. Missionary Ass'n, 50; do., Y. P. S. C. E. of Central ch., 10; Spencerport, Y. P. S. C. E., 10; Syracuse, Y. P. S. C. E. of South-ave. Cong. ch., 2, 77 00

NEW JERSEY.—Jamesport, Y. P. S. C. E., 5 00

PENNSYLVANIA.—Allegheny, Y. P. S. C. E., for China, 1,22; Dundaff, Y. P. S. C. E. of Welsh Cong. ch., 12,07, 13 29

MISSISSIPPI.—Tougaloo, University Sab. sch. INDIANA.—Indianapolis, Mayflower Y. P. S. C. E., 5 00

MISSOURI.—St. Joseph, Y. P. S. C. E. of Tabernacle Cong. ch., 5; do., Junior C. E. S., 10, 15 00

OHIO.—Columbus, Y. P. S. C. E., 5; Freedom, Y. P. S. C. E. of 1st ch., 2,53; Greenwich, Y. P. S. C. E., 10; Sandusky, Y. P. S. C. E., 5; Wellington, Y. P. S. C. E., 10, 32 53

ILLINOIS.—Chicago, Junior C. E. S., Washington Park ch., 6; Cobden, Cong. Sab. sch., 1,01; Lyonsville, Y. P. S. C. E., 10; Naperville, Cong. Sab. sch., 5; Pittsfield and Griggsville, Y. P. C. E. Societies, for Ceylon, 25; Seward, Y. P. S. C. E., 2,75; St. Charles, Cong. Sab. sch., 7; Western Springs, Cong. Sab. sch., 5, 61 76

MICHIGAN.—Cadillac, Y. P. S. C. E. of 1st Cong. ch., for school at Bailundu, 25; Lakeview, Y. P. S. C. E., 2,70; Water-vliet, Y. P. S. C. E., 15, 42 70

WISCONSIN.—Black Earth, Y. P. S. C. E., 10; Platteville, Y. P. S. C. E., 11,32; Waupun, Y. P. S. C. E., 10, 31 32

IOWA.—Harlan, Y. P. S. C. E., 9 00

MINNESOTA.—No. Branch, Cong. Sab. sch., 1,13; Wabasha, Cong. Sab. sch., 3,74, 4 87

NEBRASKA.—Ainsworth, Cong. Sab. sch., 7,24; Havelock, Junior C. E. S., 95c.; Santee Agency, Y. P. S. C. E., 12,50, 20 69

CALIFORNIA.—San Louis Obispo, Boys' Brigade of 1st ch., 5 50

UTAH.—Salt Lake City, Sab. sch. of Phillips

ch., 5; Coral Workers of do., 2; Y. P. S. C. E. of do., 1,

8 00

587 59

CHILDREN'S "MORNING STAR" MISSION.

VERMONT. — Milton, Y. P. S. C. E. 1 75

MASSACHUSETTS. — Chicopee, 1st Cong. Sab. sch., 4.39; So. Framingham, Grace Cong. Sab. sch., 16.55; Worcester, Central Cong. Sab. sch., Primary dept 5,

25 94

CONNECTICUT. — Bridgeport, Y. P. S. C. E. of 1st ch. 5 00

OREGON. — Willard, Y. P. S. C. E. 5 00

WASHINGTON. — Colfax, Plymouth Sab. sch., Primary class 2 00

CANADA. — Brigham, The Little Workers, 3 10

42 79

FOR SUPPORT OF YOUNG MISSIONARIES.

ILLINOIS. — Chicago, Y. P. S. C. E. of 1st Cong. ch., 25; do. of Leavitt-st. ch., 10; do. of Sedgwick-st. ch., 25; Geneseo, Y. P. S. C. E., 10; Kangley, do., 5; Naper-ville, do., 6.05; Oneida, do., 3.25; Sterling do., 10,

94 30

MICHIGAN. — Pontiac, Y. P. S. C. E., for Rev. and Mrs. H. G. Bissell, 6 50
 WISCONSIN. — Columbus, Y. P. S. C. E., 10; Milwaukee, do. of Pilgrim ch., 10; Roberts, Y. P. S. C. E., 7.85; Rochester, do., 6.25, 34 10
 IOWA. — Clay, Y. P. S. C. E., 13.50; Gowrie, Cong. Sab. sch., 6.25; Iowa City, Y. P. S. C. E., toward salary Rev. and Mrs. G. E. White, 15, 34 75

169 65

CONTRIBUTIONS FOR THE DEBT.

MAINE. — Greenville, L. T. Davison, 1 00
 NEW HAMPSHIRE. — Tilton, A friend, 5 00
 NEW YORK. — Clifton Springs, A friend, 4 00
 NEW JERSEY. — Haddonfield, J. D. Lynde, 75 00
 ILLINOIS. — Ridgeland, Cong. ch. 15 00
 MICHIGAN. — Detroit, M. J. Messinger, 2 00
 MINNESOTA. — Minneapolis, Mrs. S. S. Sicksel, 5 00
 So. DAKOTA. — Yankton, 1st Cong. ch. 36 77

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Caruth, Boston,
 Treasurer, 25 00

168 77

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bridgton, A friend, for famine relief, Erzroom District, 2; Castine, Desert Palm Soc., for "Aghavni," care Miss H. Seymour, 5,

7 00

NEW HAMPSHIRE. — Hampton Falls, Rev. Joseph Kimball, for work of Rev. F. D. Greene,

10 00

VERMONT. — Woodstock, Mrs. Julia Billings, for the Misses Leitch,

50 00

MASSACHUSETTS. — Auburndale, Rev. Francis E. Clark, D.D., for Okayama Orphanage, 500, and for a schoolhouse for Mang children, Ahmednagar, 50; Boston, Friends, by N. G. C., for relief of evangelistic work in Spain, 1.085; A friend, for seed for planting, Erzroom District, 600; Mt. Vernon ch., for native helper, 51; D. H. Holmes (Thompson's Island), for famine relief, Erzroom District, 5; A friend, for do., 5; Cohasset, Y. P. S. C. E., for work of Rev. E. P. Holton, 4; Dedham, Miss M. C. Burgess, for famine relief, Erzroom District, 10; East Granville, Eliza C. Beckwith, for do., 2; Longmeadow, Rev. Charles Peabody, for do., 50; Melrose Highlands, Mrs. Calliope S. Vaitses, for use Miss McCallum, 10; Milton, A friend, for village school, care Rev. J. C. Perkins, 30; Newton, Eliot ch., for use Rev. G. M. Rowland, 65; Pittsfield, Abby M. Campbell, for work of Rev. J. P. Jones, 30; Somerville, Mrs. Callahan, for work of Rev. E. G. Tewksbury, 10; So. Attleboro, Bethany Chapel Sab. sch., for work of Miss E. M. Swift, 12; Springfield, Y. P. S. C. E. of North Cong. ch., for a memorial bed, Yozgat, 25; Woburn, North Cong. Sab. sch., for pupils of Mrs. L. O. Lee, 30; do., Mr. and Mrs. W. A. Prior, for do., 30; Worcester, Primary dept Sab. sch. of Central ch., for work of Miss E. C. Wheeler, 8; do., Mrs. Lyman G. Case, for pupil, care Miss L. E. Case, 10,

2,622 00

CONNECTICUT. — Ekonok, Union Y. P. S. C. E., for schools, Wadale District, 5; Hartford, Asylum Hill Sab. sch., for work of Rev. R. M. Cole, 22.28; do., Centre ch. Sab. sch., for scholarship, Yozgat, 15, and (by Alice Smith's class) for a girl, Yozgat, 5; do., Miss H. T. Goodwin, for Boys' Normal sch., care Geo. B. Cowles, 5; New Hartford, Mrs. W. C. Woodruff and Sab. sch. class, for boy Marsh Academy, 25; Southington, Cong. ch., for native preacher in Van, 15.88; Suffield, 1st Cong. Sab. sch., for bed in school dormitory, Yozgat, 25; Wethersfield, Cong. Sab. sch., for kindergarten, Yozgat, 40,

158 16

NEW YORK. — Franklin, Ellen G. Barnes, for

famine relief, Erzroom District, 2.50; Gray, A friend, for do., 1; New York, Y. P. S. C. E. of North Cong. ch., for native helper, Madura, 40; Rochester, Miss J. A. Bradbury, for use of Mrs. C. C. Tracy, 25; do., A friend, for famine relief, Erzroom District, 50; Troy, A friend, for do., 200; Waverly, J. W. Knapp & Son, for do., 10, 279 00
 NEW JERSEY. — Bound Brook, Sunbeam Mis. Circle, for kindergarten, Cesarea, 6.40; Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, Madura, 12.50; Montclair, 1st Cong. Sab. sch., for work Rev. and Mrs. J. D. Eaton, 45.70; Orange, A friend, for Pasumalai Sem., 25; Orange Valley, Cong. ch., for native teacher, Madura, 45; Upper Montclair, Y. P. S. C. E., for school in Kara Kala, 25, 159 60
 PENNSYLVANIA. — Meadville, Ladies' Mis. Soc., for Girls' School, Okayama, 11; Ridgeway, W. M. S., for Girls' School, Okayama, 5; do., Junior C. E. S., for mission school, care Miss Antisce Abbott, 5, 21 00
 FLORIDA. — Eustis, The So. Florida Chautauqua Mis. Soc., for Bible reader, Zulu, 25; Maccleenny, A. A. Stevens, 2, and Mary O. Stevens, 1, both for famine relief, Erzroom District, 28 00
 LOUISIANA. — New Orleans, W. M. U. Aux., University ch., 5, and Junior C. E. S. of Straight University, 1, both for Mang school, care of Rev. R. A. Hume, 6 00
 TENNESSEE. — Nashville, Mis. Soc. of Fisk University, for work of Miss Nancy Jones, 10 00
 MISSOURI. — Kansas City, M. Marty, for famine relief, Erzroom District, 10 00
 OHIO. — Ashland, J. O. Jennings, for work care Rev. G. L. Williams, 10; Cincinnati, Mary R. Cochran and other friends, a birthday gift to Emily Ament Memorial School, 10; Cleveland, Rev. H. A. Schaffler, D.D., for famine relief, Erzroom District, 10; Oberlin, Mrs. C. M. Pond, from sale of shells, for printing Ruk hymnbook, 200, 130 00
 ILLINOIS. — Ashkum, Y. P. S. C. E., for famine relief, Erzroom District, 2.11; Aurora, Y. P. S. C. E. of New England ch., for medical work, Pang-chuang, 7; Chicago, Covenant ch., toward ed. ave. boy, Mardin, 10; do., Y. P. S. C. E., Waveland-ave. ch., for High School, Adams, 5; do., Julia Hatch, for famine relief, Erzroom District, 20; do., N. S. Bouton, 50, and C. B. Bouton, 50, both for work of Rev. C. F. Gates; Lake Forest, Mrs. C. E. Latimer, for work of Mrs. D. A. Richardson, 8; Princeton, Cong. ch., for famine relief, Erzroom District, 5; Ridgeland,

Cong. ch., bal. for church site, Chihuahua, 43.12; Winnetka, Rev. Quincy L. Dowd, for famine relief, Erzroom District, 5,
 MICHIGAN.— Cadillac, Woman's For. Mis. Soc. of 1st Cong. ch., for famine relief, Erzroom District, 20; Hancock, Y. P. S. C. E., for work of Miss M. B. Daniels, 15, and for work of Rev. A. W. Stanford, 8; Reed City, Rev. F. E. York, for girl in school, Yozgat, 5; —, A friend, for work of Miss Trowbridge, 50,
 WISCONSIN.— Baraboo, Y. P. S. C. E. of 1st ch., toward educa. boy, Pasmalai College, 10; Fond du Lac, Y. P. S. C. E., for use of Miss E. G. Bates, 3.50,
 IOWA.— Independence, Rev. W. S. Potwin, for famine relief, Erzroom District, 5; Oskaloosa, A friend, for do., 1.25,
 MINNESOTA.— Granite Falls, Willing Workers, for famine relief, Erzroom District,
 KANSAS.— Florence, Mrs. Sarah W. Osgood, for famine relief, Erzroom District,
 CALIFORNIA.— El Cajon, F. G., for famine relief, Erzroom District,
 NO. DAKOTA.— Fort Yates, A friend, for famine relief, Erzroom District,
 CANADA.— Barrie, Junior C. E. S., for use of Rev. F. W. Macallum, 2.50; Belwood, Cong. ch. and Sab. sch., 10, and Mary Rodgers, 1, both for famine relief, Erzroom District; Montreal, A few friends, for do., 7.50,

From THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

W. T. Gunn, Montreal, *Treasurer.*

For use of Rev. Wilberforce Lee, 24 80
 For use of Mrs. F. W. Read, 2 65
 For boy Salusewa, care Mr. Currie, 15 00
 For boy Mene Kanya, care Mr. Currie, 20 00—62 45

AUSTRIA.— Vienna, Dr. Colman Cutler, for charity medical work at Doshisha Hospital, 20 00
 ENGLAND.— London, S. M. Burroughs, for medical work, care Rev. M. L. Gordon, M.D. 10 00

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.
 Miss Ellen Carruth, Boston, *Treasurer.*

For Sanitarium, Zulu Mission, 1,000 00
 For sup. Zulu girl, Inanda Sem. 25 00
 For work of Miss Phelps, 20 00
 For work of Miss Nancy Jones, 4 20
 For use of Miss I. F. Dodd, 20 00
 For educa. Andromike Vlaston, 75 00
 For use of Miss C. E. Bush, 12 70
 For college expenses, "Asme" and her friend, 42 00
 For Victor, care Dr. Kimball, 1 00
 For work of Miss E. C. Wheeler, 5 00
 For sup. boy in Miss Wheeler's school, 1 00
 For Mary, at Battalagundu, 15 00
 For work in school care Miss B. B. Noyes, 15 00
 For work of Miss A. M. Colby, 5 00
 For work of Mrs. Cyrus A. Clark, 20 00
 For cloth, care Miss Florence White, 16 00
 For expenses to Scotland and medical treatment, Miss H. L. Cole, 200 00
 For work of Mrs. O. R. Ireland, 6 00
 For church, Sartovan, 50 00
 For use of Miss E. M. Pierce, 20 00
 For use of Mrs. Minnie C. Sibley, 5 00
 For Rebecca, care Mrs. E. S. Hume, 30 00
 For Sab. sch. work, Niigata, 38 10
 For work of Miss Florence White, 25 00—1,651 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For pupils, care Miss E. G. Bates, 95 00
 For "the 600 acres in Gazaland," 11 00

For Bahn, Sakharaur, Anson and wife, pupils of Rev. C. Harding, 20 00
 For a girl in Kabe, care Miss C. A. Stone, 30 00
 For work of Miss Corinna Shattuck, 25 00—181 00

From THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Ella F. M. Williams, Montreal, *Treasurer.*

For famine relief, Erzroom, 5 00
 For work, care Rev. W. T. Currie, 11 00
 For sup. boy Lumbo, at Chisamba, 12 00
 For two Clarke memorial houses for Girls' School, Chisamba, 30 00—58 00

FOR NORTH CHINA COLLEGE, TUNG-CHO.

NEW HAMPSHIRE.— Dunbarton, Cong. Sab. sch., 6; Marlborough, Cong. ch., 4.90; do., Sab. sch., 1.60; do., Y.P.S.C.E., 3.50, 16 00
 VERMONT.— St. Johnsbury, North Cong. ch., by Col. and Mrs. F. Fairbanks and Miss Ellen Fairbanks, 75 00

MASSACHUSETTS.— Auburndale, Junior C. E. S., 5; do., A friend, 1; Boston, Eliot ch., Roxbury, 26; do., Eliot Sab. sch., 24; do., Walnut-ave. Y. P. S. C. E., 25; do., Mrs. Henry Kingman, 10; do., Friends, 1.50; do., three children, 30c.; Brockton, A friend, 5; Concord, Trin. Sab. sch. Mis. Ass'n, 5.80; Danvers, Maple-st. Sab. sch., 25; do., E. H. Grover's Sab. sch. class, 5, and May P. Grover, 2; Dedham, Cong. ch. and Sab. sch., 100; Newton Centre, Maria B. Furber Mis. Soc., 25; Saugus, Cong. Sab. sch., 6.20; Somerville, Broadway ch., "H. M. G." Thank-offering, 5; Williamstown, Rev. Franklin Carter, D.D., 5, 276 80

CONNECTICUT.— Danielsonville, Westfield Cong. ch., 15, and Y. P. S. C. E., 10; Hartford, Theol. Sem'y, 63.25, 88 25

NEW YORK.— Albany, A friend, 50; Brooklyn, Puritan Sab. sch., 2.25; Flatbush, Mrs. John Lefferts, 25; New York, Door of Hope, 1; Northville, Cong. Sab. sch., 7.60, 85 85

MISSISSIPPI.— Tougaloo, University Sab. sch., 60

TENNESSEE.— Nashville, Cong. Sab. sch. of Fisk University, 5; Pleasant Hill, Junior C. E. S., 1, 6 00

OHIO.— Toledo, Central Sab. sch., 3, and Junior C. E. S., 2, 5 00

ILLINOIS.— La Harpe, Cong. Mis. Soc., 2; Normal, "Perry," 5; Waverly, Miss Tupper, 1, 8 00

WISCONSIN.— Hayward, Y. P. S. C. E., 12.50; Wauwatosa, Little Folks, 1, 13 50

CALIFORNIA.— Needles, Rev. Joseph Overton, 3 00

CANADA.— Montreal, American Presb. Sab. sch., 100; do., Mary, Caro, Abner, and Elise Kingman, 100; do., Friends, 100, 300 00

NEWFOUNDLAND.— St. Johns, Mrs. A. A. Parsons, 2 00

TURKEY.— Broosa, Rev. L. S. Crawford, 10 00

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer.*

940 00

Previously received and acknowledged since September 1, 1893, 1,240 80
 Received in May, as above, 940 00

Total receipts for the College, 2,180 80

6,776 79

Donations received in May, 34,314 70
 Legacies " " " 6,316 67

40,631 37

Total from September 1, 1893, to May 31, 1894: Donations, \$370,737.90; Legacies, \$111,280.42=\$482,018.32.

FOR YOUNG PEOPLE.

THE OKAYAMA HOME FOR DISCHARGED PRISONERS.

BY REV. J. H. PETTEE, OKAYAMA, JAPAN.

I HAVE in a previous article told you of Mr. Ishii and his Orphanage in our city, and now I wish to tell you of the latest annex to this Asylum, which seeks to care for some of larger growth who may be called "orphans in society."

"Father Ishii," of the Asylum, has long wanted to get hold in some way of



"THE HOME" AT OKAYAMA.

the prisoners here and do something toward their moral and spiritual salvation. Fully 1,000 persons, mostly men, are confined in this Okayama prison all the time. Some of them are such confirmed criminals that after being discharged they remain but a few days or hours outside prison walls. The moral instruction of this large and unfortunate class is entirely in the hands of the Buddhists.

Four priests spend all their time in personal conversation with these 1,000 convicts, and labor on their behalf. The results are almost nothing, prison officials themselves being judges. The superintendent, knowing of Mr. Ishii's success in reforming children, not a few of whom were once thieves and beggars, has asked him several times to attempt something in behalf of these older outcasts from society.

Last September a young man, once a Roman Catholic evangelist, and who once, years ago, introduced Mr. Ishii to the Catholic priest, had since gone to the bad, after being released from prison could find no work, no friends, and no relief, and had decided to kill himself. He was found on the hill just above my house and taken to Mr. Ishii. The next day another young man in desperate straits was found at the same place, and similarly rescued. Number two was returned to his family, through the offices of Mr. Ishii, but number one had no friends to whom to turn. Mr. Ishii felt this to be a call of the Lord to carry out the wish of years and do something in aid of ex-convicts. Acting with his usual promptness when a duty is clear to him, and that fearlessness of faith which to many shallow critics seems the height of folly, he set apart one of the cottages of the Asylum, a picture of which is shown on the previous page, as a home for discharged prisoners. In the porch of this cottage are seen some of the children from the Orphan Asylum.

Mr. Ishii asked two of his assistants who were formerly jailbirds themselves, to live there with their wives, and make a home for the men, and gave up another building adjoining it, also shown in the picture, for a workshop. In this he placed looms for the weaving of colored matting, now so popular abroad, and arranged with a large firm in the city to provide all the materials needed and take the matting as fast as made. As the weaving of floor matting is one of the great industries of this region, and older boys in the Asylum can be taught to weave, it seems a safe and wise experiment so far as the industrial part is concerned. Some very beautiful patterns are worked out, and it is a most interesting sight to watch the tending of the looms. Every single straw is put in place by hand and the operation is tediously slow. Each morning at half-past six o'clock, after prayers with the whole institution, the number of feet woven the preceding day by each workman is carefully reported, even down to the hundredths of a foot. The general average is usually a trifle under five feet, and is just about enough to pay for the food of the ex-prisoners, allowing for Sundays and other rest days. The rule is that after a two months' apprenticeship a man must support himself to this extent if he wishes to remain in the institution. All that he earns over and above his daily needs is carefully laid aside for him and will be given him or his relatives whenever he leaves the home.

There are now nine discharged prisoners in this unique reformatory. The story of every one of them is as interesting as a novel. On the next page there is shown a picture of three helpers and six of the men. The one sitting at the extreme left is the ex-Roman Catholic priest, who was the first inmate of the home. He is called "elder brother" by the other inmates, and is very desirous of being a true Christian and of setting a good example to the others. Next to him is a little man with his arms folded. He is Mr. K. Watanabe, almost as choice and courageous a Christian character as Mr. Ishii himself. At the age

of thirteen he was a thoroughgoing thief. Before he was nineteen he had been in prison seven times. He was converted in the Kōbe prison, and after his discharge labored for eight years as a Christian chaplain in three different prisons. Then he came to the Orphanage to help Mr. Ishii, and has been ever since one of his most loyal and efficient assistants. He is now the treasurer of



MEN CONNECTED WITH "THE HOME."

the prisoners' ward, and with his wife makes a home for the men. Sitting next him is Mr. Uwagaki, the youngest of the inmates, the most skilful weaver of them all. Next comes Mr. Hata, an ex-Buddhist priest, now so happy in his new surroundings that his former friends cannot induce him to go back to his old faith, although they promise him an easy life if he will do so. He has had a taste of something higher and better, and he politely declines their invitation.

Of the four who are standing, Mr. Kimura, at the extreme left, who spent thirteen years of his life in prison, and was finally converted there and has been helping at the Asylum for some time, has now gone to Kōbe to strike out for himself.

Next on the back row stands Mr. Koto, a graduate of the Doshisha, who has in a most dramatic and thoroughgoing fashion consecrated his life to this best of Christian enterprises, the salvation of the depraved. He even cut off the end of one of his fingers to prove the sincerity of his devotion. He is the only one of the group who has never seen the inside of a prison, and his spirit of love and patience and resolute courage in the face of grave difficulties is cheering to witness. His favorite Bible verses just now are Isaiah 61: 1-3 and Hebrews 13: 3. Look them up for yourselves and see if they do not teach you a fresh lesson of high Christian privilege.

Next comes the fat boy, who though somewhat inferior in intelligence is brightening up rapidly under the genial influences of his new life. His story is most pathetic. At sixteen he fell into low company and dissolute habits. He has served out eight sentences in prison and is not yet twenty years old. He was a most forlorn-looking object when he came running up to the home and begged admission on trial. He wore only a ragged shirt, was wet, shivering, and nearly famished. He is now the happiest lad in the empire, and says he has already escaped from hell and entered heaven, so great is the change from the old life.

The man standing at the extreme right was an umbrella-maker by trade, but became a thief at fourteen and had served out four terms in prison when he "was discharged and got saved." Among other inmates not shown in this group is an ex-Shinto priest and a skilled carpenter. The latter is now at work on a new cottage for the Asylum, and the former on some matting for some of your American floors. He is also studying the Bible, searching for the underpinning of a strong and lasting character.

Do you wonder, then, that all of us who are in sight of it grow a little enthusiastic over this latest development at the Orphan Asylum? It is a work that promises to be wide-reaching in its influence for good. Only a man of Mr. Ishii's faith and devoted life would dare mix children and criminals; but thus far the scheme has worked admirably.

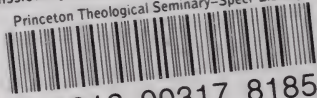
The main institution and its unique annex are mutually helpful. As for the support of this department its general expenses are met by the voluntary gifts of the generous, and the maintenance of its inmates by the earnings from their trade. I commend it to your Christian sympathy, and will only add an extract from a statement recently published by Mr. Ishii in regard to this new feature of his widely known work: "I can truly say that the men are remarkably changed, and changing still. It was thought some of them could not be kept here a single month; but the result was contrary to expectation and astonished everyone. Our home has worked a great change on the criminals in prison, giving them a sure hope of deliverance from crime. We are beset frequently with requests for admission, but our factory and house no longer permit us to receive them. Please remember to pray for the sound salvation of the inmates of our home, and also for the progress of the home, that it may open a way for those lost in darkness to come out into the light and joy of our heavenly Father."

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